SELECTED POEMS

OF

JEHUDAH HALEVI

TRANSLATED INTO ENGLISH
BY
NINA SALAMAN

CHIEFLY FROM THE CRITICAL TEXT
EDITED BY
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נינה אשת ר' נתן בן מאיר שלמה



פילאדלפיא החברה היהודית להוצאת ספרים אשר באמריקה תש"ן

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DEDICATED BY THE TRANSLATOR TO THE MEMORY OF HER FATHER

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אָנִי כָנּוֹר לְשִׁירָיִךְ "I am a harp for thy songs"

INTRODUCTION

THE GIFT of song, cherished and tended as it was by the Spanish Iews of the Middle Ages. reached its highest development in the poems of Jehudah ben Samuel Halevi, born, as is now generally accepted, in Toledo in 1086, the story of whose life as physician, philosopher and poet has come down to us in but slight fragments, and ends vaguely among the mists of tradition. In the disturbed atmosphere of the Spain of his day, Castile lay under the comparatively mild sway of the Catholic King Alfonso VI. Persecution was as yet occasional, and only burst into flames if the favour shown to the Jews was considered by their ill-wishers to be unduly great. Judging from Jehudah Halevi's letters to his friends, his life passed in serving the people of Toledo, where many of his years were spent. as their much sought-after and hard-worked physician; and one suspects his profession to have been a rather burdensome incident in his life, while his whole heart and soul were consumed in the pursuit, as he says, of the "fount of living waters."

Yet we must be on our guard against taking too literally his depreciation of the medical art. He was equally outspoken against metaphysics in his treatise on the Philosophy of Judaism, the Kitab al-Khazari, his one great Arabic work. The truth is that, even more than Spinoza, Jehudah Halevi was "God-intoxicated" or, to use Heine's phrase, "God-kissed". God, not the physician, was to him the Healer; God, not human reason, was the source of truth. The physician was but God's servant, and by Him endowed with such gift of healing as he possessed.

From evidence to be found in the poems, we know that their author was bound to Spain by the presence and love of his one daughter and her little son, Jehudah, as well as by the minor ties of memory and by many friendships. But one love was to be conquered by the power of another, and we find the poet at the age of fifty years journeying forth on the perilous seas to seek the still more greatly beloved land of his fathers. Heine detected this love and this longing, but it needs not the insight of a Heine to perceive it—the most casual reader of Halevi's poems realizes that the poet's soul

¹ See latter half of poem No. 11 in the Selection.

² See No. 13 in the Selection.

is bound up with his love for his people and their lost land. It was about the year 1141 that he set out on his journey to Palestine, cheerfully facing the hardships of the way and the stormy seas, and making songs about them as he went. Not the least of his inheritance from the sweet singer of Israel was his descriptive power. He pictures storm and landscape with the vivid touch of actuality. His praise of nature is no literary trick, we catch the genuine notes of a nature-lover. As evening falls and the stars come out, he writes of sea and sky:

They are like two seas bound up together; And between them is my heart—a third sea Lifting up ever anew my waves of praise.

So we can trace his steps from Spain to Alexandria, the Jews everywhere giving him a friendly reception, and strongly but vainly urging him to remain with them and to discontinue his perilous pilgrimage. Further we hear of his passing up the Nile and visiting the community at Cairo and Damietta, and he is known to have touched Tyre and Damascus. But after his arrival in Palestine, definite reports fade into rumours. Tradition tells us that he was ridden down and slain by an Arab

Last lines of No. 5 in Selection.

when at last he reached his goal and was singing his great Song to Zion by the ruins he had longed to see. Certain it is, however, that many of its lines must have been written while his desire to reach Jerusalem was yet but a dream. His poem reaches its appointed end in his ardent confidence that the age-long hope of his suffering people will find its fulfilment.

The poet Swinburne has written a few lines in a poem called "The Triumph of Time", about another singer of the Middle Ages—lines which make one think equally of the life, the love, and the death of Jehudah Halevi:

There lived a singer in France of old
By the tideless dolorous midland sea.
In a land of sand and ruin and gold
There shone one woman, and none but she.
And finding life for her love's sake fail,
Being fain to see her, he bade set sail,
Touched land, and saw her as life grew cold,
And praised God, seeing; and so died he.

The French singer loved and sought the lady of his dreams; but she whom the Rabbi loved, as Heine has said—"her name was Jerusalem".

Jehudah Halevi has attained the highest honour to which a writer can aspire—the esteem of his peers. Harizi, the Hebrew poet-critic of a generation near his own, describes him as supremely inimitable, as one who "broke into the treasure-house of song", and who, going out again, "shut the gate behind him". His love-songs, his prayers, his epistles are all alike "drawn from the Holy Spirit". Some six centuries later, when Herder—a philosopher-poet like Jehudah Halevi himself—composed his epochmaking treatise on the Spirit of Hebrew Poetry, his model (so he himself recorded) in great passages of dialogue was "not Plato but Jehudah Halevi." And Heine has immortalised his own appreciation of our poet in several famous stanzas of his *Romanzero*.

Hence we ought not to assent without reservation to a judgment passed by Joseph Jacobs in his brilliant essay on Jehudah Halevi. He there draws an interesting and just distinction between poetic form and poetic force. Browning, he points out, had great poetic force, but little poetic form; Swinburne, a master of form, lacked force. As applied to Yannai and Kalir and others of that earlier school, this distinction is perhaps relevant. But it is not profitable to say of them, still less of Jehudah Halevi, that "they worked in a medium that did not admit of great poetic form". If defect there were, it was in the mediary not in the medium; in the hand, not in the instrument. In Kalir—to cite

a few lines from the opening of his Piyut on the Dew—force is more apparent than form:

> טַל מָן לְרָצוֹת אַרְצָּף שִׁיחַנוּ בְּרָכָה בְּדִיצֵּף רוֹב דְּנָן וְתִירוֹשׁ בְּהַפְּרִיצִף קוֹפָם עִיר בָּה חָפָצַף בטל

Israel Zangwill has thus rendered these lines:

Dew, precious dew, unto Thy land forlorn!
Pour out our blessing in Thy exultation,
To strengthen us with ample wine and corn
And give Thy chosen city safe foundation
In Dew

Here the thought is impressive, and the Hebraic conception of the Dew as the reviver of earth and soul is well developed as the *piyut* proceeds. But the Hebrew verses jingle harshly. Is the fault in the medium? Contrast these lines with two verses from an early song of Jehudah Halevi's in praise of Jerusalem:

יפה נוף משוש תכל קר,ה למלך רב לך נקספה נפשי מפאחי מערב המון רחמי נקסר כי אוקרה קדם קבודך אשר גלה (ונף אשר חרב

Beautiful height! the whole world's gladness!

O great King's city, mountain blest!

My soul is yearning unto thee—is yearning

The torrents heave from depths of passion,
At memory of thine olden state:
The glory of thee, borne away to exile,
Thy dwelling desolate.

Thus is force wedded to a beauty of form which must give pause to all depreciation of the medium. For in these Hebrew lines of our poet, it is not merely the elegiac sentiment that moves us; we are charmed equally by their lyric grace.

Moreover, that Jehudah Halevi was a stylist as well as a man of ideas, is shown by the fact that, while his Hebrew is easily understood, he is not easy to translate. This difficulty sometimes arises from the exigencies of rhyme. We are not attempting in this Introduction to analyze Jehudah Halevi's poetical schemes, or to discuss their relation to real or assumed Arabic parallels. It must suffice to state that some of these poetical schemes are very intricate, and recondite terms are occasionally chosen, not because those terms are the most suitable, but because the rhyme, the acrostic, or the metre demands them. The translator must sometimes ignore these enforced expressions, just as as-

sonances and alliterations must sometimes be abandoned as irreproducible. But the difficulty of exact translation mostly arises from a deeper cause, accruing not from the poet's failures but from his successes, from his inspired choice of words, from his mastery of style. Perhaps we ought not to describe Jehudah Halevi's Hebrew as easy. His simplicity is delusive. But is not this true of all great lyrists? Masters of song use the one right word, for which there is no equivalent in their own or in any other language. This mastery is not consistent, and the greatest poets have their intermittences. Iehudah Halevi is no exception. But Heine describes him, and in the main with verity, as one of the aristocracy of letters, possessing that grace, in virtue of which "they who have it cannot sin, not in verse nor vet in prose". This quality is seen also in Ibn Gabirol, but in Jehudah Halevi more organically. Both, for instance, repeatedly employ biblical phraseology. But with Ibn Gabirol the employment is that of an artist, with Jehudah Halevi of a musician. One sees Ibn Gabirol using a text for a final touch of shape and colour; one hears Jehudah Halevi working his texts into the very substance of his harmony. From the Royal Crown one might, without much mutilation of the structure,

omit from each stanza the closing citation, artistic coping stones though they are. One could not discard Jehudah Halevi's biblical allusions from a Zion Ode without leaving the music incomplete or even discordant.

The poet's gift of grace, his inability to sin. whether in verse or in prose, is shown again in the work already mentioned, the Kitab al-Khazari. Dr. Hirschfeld, its translator from the Arabic, well says, this is a "book for the people". It "contains sufficient attractive and instructive material even for readers who would skip the more abstruse passages". The treatise, a series of five dialogues, is romantically framed in the medieval story of the King of the Khazars. the royal convert to Judaism who came under the wings of the Shekhinah after doubt and controversy. There is much in these dialogues on technical topics: astronomy and philology, among other serious subjects, play their part. But, regarded as a whole, the Khazari is as much a poem as are its author's poems themselves. At all events, Jehudah Halevi takes the poet's view of Judaism and of the Jews. Israel is the heart of mankind, filling the same function in the world at large as does the heart in the body of man. This is Halevi's epigram and text. Taking into account particularly the first of the dialogues we might almost argue that the poet possessed dramatic gifts, though he appears never to have attempted to write a formal drama.

Our reference to the Khazari reminds us of yet another of Jehudah Halevi's contradictions, a contradiction which, however, we must not take too seriously. Let us listen to part of a conversation between the Khazar King and his Rabbi interlocutor, as rendered into English by Dr. H. Hirschfeld. Discussing with the Rabbi the qualities of the Hebrew language, the King of the Khazars remarks:

"Thou wilt only succeed in placing it thus on an equality with other languages. But where is its preeminence? Other languages surpass it in songs metrically constructed and set to music."

The Rabbi: "It is obvious that a tune is independent of the metre, or of the lesser or greater numbers of syllables....Rhymed poems, however, which are recited, and possess good metre, are neglected for something higher and more useful...."

Al Khazari: "It is but proper that mere beauty of sound should yield to lucidity of speech. Harmony pleases the ear, but exactness makes the meaning clear. I see, however, that you Jews long for a prosody, in

imitation of other peoples, in order to force the Hebrew language into their metres."

Thus Jehudah Halevi considered rhyme and metre as foreign to the Hebrew language, and unnecessary to Hebrew poetry, which can exist in perfection quite independently of such ties. It may well be that modern Hebrew poetry will eventually find the inspiration of its Renaissance in the rejection of these bonds, and in the resumption of those earlier forms which offered fuller freedom to the Hebraic genius. And yet, with the inconsistency which may be allowed to great poets, Halevi uses both rhyme and metre with perfect and invariable success. His range was remarkable, though Heine somewhat exaggerates when he writes of him:

Der in heiligen Sirventen, Madrigalen und Terzinen, Kanzonetten und Ghaselen Ausgegossen alle Flammen. Perhaps, too, Heine's description of Jehudah Halevi as a Minnesinger is badly conceived. An essential feature of the Minnesinger was his wandering life, passing continually like Sir Walter Scott's Minstrel from court to court, from castle to castle. Worthy of close study as are Jehudah Halevi's love songs, wedding odes, elegies, epigrams, epistles, satires and riddles, vet it is not in these that he reached the summit of his genius. His noblest work is to be found in his religious and national meditations and songs. It is not always easy to distinguish between his so-called sacred and secular poems. Harkavy's division into secular and sacred is thus scarcely justified. A better distinction is Brody's. into liturgical and non-liturgical. For while some of Halevi's poems were intended for use in prayer and others were not so intended. the great mass of his work is impregnated with religious feeling. This is seen even in his love These, often outspoken enough, are never coarse: a spiritual restraint is discernible amid the amatory abandonment. Often such a poem, in its opening words, indicates a human relationship; we read on and find that the lovers are God and Israel. It is as though to a lover that the poet sings:

Would I might see his face within my heart! Mine eyes would never ask to look beyond.

The mystery and wonder of God and the Universe create a theme for many poems of great beauty, such as the one beginning:

O Lord, where shall I find Thee?
All hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

And further

Longing, I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way,
Yea, in Thy wonders' might as clear to see
As when, within the shrine, I looked for Thee,

It is unnecessary to stress the point that Halevi's songs to Zion are his most beautiful works, displaying the deepest of his emotions. The greatest of these songs (No. 2 of this volume) is chanted to-day in Jewish congregations all over the world, on the Ninth of Ab, the fatal date on which, first by Babylon and again 656 years later by Rome, Jerusalem was laid waste. The ruling forces of the poet's life, the love and hope expressed in this Ode, have won him the sympathy and recognition of his posterity through the ages.

This great poet of the Jewish hope said of himself when singing to Zion of her further restoration, "I am a harp for thy songs." Here indeed we hear the real man. His love poems, as Harizi said, are made of dew and fire. But in his poems to Zion there is no such combination of a poet's ordinary artifices. It is his soul that is the instrument—and on his heartstrings is played the song of Israel's hope.

Many other compositions were modelled on Jehudah Halevi's Ode to Zion, as the liturgy for the Fast of Ab proves. These have their beauty, but the poets who followed Halevi appear to us like the stars after the moon has risen. In Spain the poets still sang because, for many years after Jehudah Halevi's death, his voice re-echoed in theirs. A poet and the begetter of poets—we need seek no more splendid epitaph for this "poet by the grace of God."

In the selection contained in the present volume it has been sought to present specimens of the poet's various styles and subjects. No selection can do Halevi justice. There are few poets who have maintained so consistently high a level; scarcely a line of his but deserves to be read.

The Hebrew text is, to a very large extent, that edited by Dr. Brody, and it is with great pleasure

that I here record my sincere thanks for the privilege of using the results of his critical labours. The translation is in prose, with a tendency towards rhythm, and following the original. line by line: in some cases, however, there are added alternative translations in verse. As to the method of translating, only one remark need be offered. It has always seemed to the present translator at once unfair to a poet and displeasing to his readers to divest verses of their own peculiar dress. Thus in the Ode to Zion there seemed no reason for omitting Jehudah Halevi's reminiscence of Oholah and Oholibah. in order to soften down a somewhat harsh allusion. Nor, when rendering a love poem. does it seem just to turn Jehudah Halevi's own words:

Would that, after my death, unto mine ears should come The sound of the golden bells upon thy skirts.

into:

I think that I shall hear, when I am dead The rustle of thy gown, thy footsteps overhead.

To do these things may be attractive, but the oriental flavour is lost, and the poet is made to speak with the voice of a modern western writer, while clearly he was neither western nor modern.

I have to thank Dr Israel Abrahams for constant encouragement, advice and unfailing support during the progress of this work. To Mr. Israel Zangwill likewise I owe a debt of gratitude for having read the proofs of the translation and for several useful suggestions; and also to Mr. Herbert Loewe for having given me much assistance in the proof-reading. And if I may permit myself to sound a further personal note for a moment. I should like to say this: I have loved Jehudah Halevi ever since, at my father's side, I began to read and understand his verses. If, by this volume, defective though it be in plan and imperfect in execution. I can win for Jehudah Halevi a new band of admirers, my own love for the poet will have borne its most precious fruit.

NINA SALAMAN

TEXT AND TRANSLATION

I. THE JOURNEY TO ZION

1

MY HEART IS IN THE EAST

My heart is in the east, and I in the utter-

How can I find savour in food? How shall it be sweet to me?

How shall I render my vows and my bonds, while yet

Zion lieth beneath the fetter of Edom, and I in Arab chains?

A light thing would it seem to me to leave all the good things of Spain—

Seeing how precious in mine eyes it is to behold the dust of the desolate sanctuary. .

לבי במזרח

לִבִּי בְמִוֹרֶח וְאָנֹכִי בְּסוֹף מַעֲרֶב אֵיך אָטְעֵמָה אַת אֲשֶׁר־אֹכַל וְאֵיךְ יָעֵרֶב אַיך אָטְעַמָה אַת אֲשֶׁר־אֹכַל וְאֵיךְ יָעֵרֶב

אַיכָה אֲשַּׁלֵּם נְדָרֵי וָאֱסָרֵי בְּעוֹד צִיוֹן בְּחָבֶל אֱדוֹם וַאְנִי בְּכָבֶל עֲרָב

יַקל בְּעֵינֵי צֵוֹב כָּל־טוּב סְפָּרֵד כְמוֹ יַקר בְּעֵינַי רְאוֹת עַפְרוֹת דְּבִיר נָחֶרָב: I Kings 5.4.

2

ODE TO ZION

(For rhymed version see page 151)

Zion! wilt thou not ask if peace be with thy captives

That seek thy peace—that are the remnant of thy flocks?

From west and east, from north and south—
the greeting
"Peace" from far and near, take thou from

"Peace" from far and near, take thou from every side;

And greeting from the captive of desire, giv-

ing his tears like dew
Of Hermon, and longing to let them fall upon
thine hills

To wail for thine affliction I am like the jackals; but when I dream

Of the return of thy captivity, I am a harp for thy songs.

My heart to Bethel and Peniel yearneth sore, Gen. 82, 2,3. To Mahanaim and to all the places where thy pure ones have met.

There the Presence abideth in thee; yea, there thy Maker

Opened thy gates to face the gates of heaven.2

- י Some editions have החחה for האח.
- ² See No. 6. line 32.

ציון הלא תשאלי

ציון הַלֹא תִשְׁאֵלִי לִשְׁלוֹם אֲסִירַיִּךְ

דרשי שלומה והם יתר עדריה מִים וּמִוָרַח וּמִצָּפּוֹן וְתַימָן שָׁלוֹם רחוֹק וָקָרוֹב שָאִי מִכּל עֲבָרַיִּדְּ וּשְׁלוֹם אֲסִיר תַּאֲוָה נוֹתַן דְּמֶעָיו כְּטֵלֹּ חָרְמוֹן וְנִכְסַף לְרִדְתָם עַלֹּיהֶרֶיִיף לְבְכּוֹת עֵנוּתֶך אֲנִי תַנִּים וְעֵת אָחֱלֹם שִׁיבַת שָׁבוּתַךְ אֲנִי כִנוֹר לְשִׁירַיִךְ לָבִּי לְבַית־אַל וְלִפְנִיאַל מְאֹד יָהֱמָה וּלְמַחֲנֵיִם וְכֹל פִּגְעֵי טְהוֹרָיִךְּ שָׁם הַשְּׁכִינָה שְׁכַנָה לְךְּ וְהַיְּצְרַךְּ פָתַח לְמוּל שַעֲרֵישַׁחַק שְעֶרָיִךְּ

Gen. 35.7.

Pa. 102.15.

And the Lord's glory alone was thy light: No sun nor moon nor stars were luminants for thee

I would choose for my soul to pour itself out within that place Where the spirit of God was outpoured upon thy chosen

I Chron. 29.23. Thou art the house of royalty: thou art the throne of the Lord, and how! Do slaves sit now upon thy princes' thrones?

> Would I might be wandering in the places where God was revealed unto thy seers and messen-

O who will make me wings, that I may fly afar, Pa. 55.R. And lay the ruins of my cleft heart among thy broken cliffs!

gers.

thy graves.

I would fall, with my face upon thine earth and take delight In thy stones and be tender to thy dust.

Yea, more, when standing by my fathers' tombs Neh. 235. Gen. 23.6. I would marvel, in Hebron, over the chosen of

> I would pass into thy forest and thy fruitful field, and stand Within thy Gilead, and wonder at thy mount beyond-2

See Harkavy, who reads אין, while Brody reads אוי, 2 i. e. east of Iordan.

וּכְבוֹדְ אֲדֹנָי לְבֵד הָיָה מְאוֹרַךְּ וְאֵין

שֶׁמֶשׁ וְסַהַּר וְכוֹכָבִים מְאִירָיִדְּ

אָבְחַר לְנַפְשִׁי לְהִשְּׁחַפַּךְּ בְּמָקוֹם אֲשֶׁר רוּחַ אֱלֹהִים שְׁפּוּכָה עַל־בְּחִירָיִךְּ

אַהְ בַּית מְלוּכָה וְאַהְ כִּפַּא אֲדֹנָי וְאָם ישׁבוּ עבדים עלי כסאות וביריד ישׁבוּ עבדים עלי כסאות וביריד

יְשְׁבוּ עֲבָדִים עֲלֵי כִסְאוֹת וְּבִירָיְ**דְ** מִייִחָּנֵנִי מְשׁוֹטֵט בַּמְקוֹמוֹת אֲשֶׁר

נְגְלוּ אֱלֹהִים לְחֹזֵיִךְ וְצִירָיִךְ מִי יַעֲשֶּׂה־לִּי כְנָפַּיִם וְאַרְחִיק נְּרֹד

אָנִיד לְבְּחָרֵי לְבָבִי בַּין בְּחָרָ<u>יִדְּ</u> אָפּל לָאַפִּי עָלֵי אַרְצַדְּ וָאָרְצָה אָרֶ

נוָך מָאר נַאָּחנוַ אָת־עַפָּרָיִר נוָך מָאר נַאָּחנוַ אָת־עַפָּרָיִר י

אָף כִּי־בְעָמְדִי עֲלֵי מִבְרוֹת אֲבֹתַי וְאֶשָׁ הוֹמֵם בְּחָבְרוֹן עֲלֵי מִבְחַר קְבָּרָיִדְּ אָעְבֹר בְּיַעְרַדְּ וְכַרְמִלֵּךְ וְאָעְמֹד בְּנִלְּ־ אָרָבִר בְּיַעִרָדְ וְבִרִּמִלֵּךְ וְאָעְמֹד בְּנִלְּ־

Ter. 7.29.

Jer. 15.3.

Ps. 38.8.

Eccles, 11.7.

Deut. 82.49.50. Mount Abarim, and Mount Hor, where are

the twain Great lights-thy Luminaries, thy Teachers. Pa. 136 6.7.

> The life of souls is the air of thy land, and of pure myrrh The grains of thy dust, and honey from the comb thy rivers.

Sweet would it be unto my soul to walk naked Tag. 20 2 3 and barefoot Upon the desolate ruins where thy holiest

dwellings were:

In the place of thine Ark where it is hidden't and in the place Of thy cherubim which abode in thine innermost recesses.

I will cut off and cast away the splendour of my crown of locks, and curse the fate That desecrated in unclean land the heads

that bore thy crown. How shall it be sweet to me to eat and drink

while I behold Dogs tearing at thy lions' whelps?

Or how can light of day be joyous to mine eves while vet

I see in ravens' beaks torn bodies of thine eagles? O cup of sorrow! gently! hold a while! already

My loins are filled, yea, and my soul, with thy bitterness. 1 Yoma 52b-53b.

הַר הָעֲבָרִים וְהֹר הָהָר אֲשֶׁר־שָׁם שְׁנֵי

אוֹרִים גָּדֹלִים מָאֵירַיִדְ וּמוֹרַיִדְ

חַיַי נִשָּׁמוֹת אֲנֵיר אַרָצֵךְ וּמְמֶּר־דְּרוֹר

אַבָקת עַפָּרֶך וְנֹפָת צוּף נִהָרַיִּך

יָנְעָם לְנַפָּשִׁי הַלֹדְ עַרם וְיַחַף עַלִי חָרָבוֹת שְּׁמֶמָה אֲשֶׁר הָיוּ דְבִירָיִךְ

בְּמְקוֹם אֲרוֹנַךְ אֲשֶׁר נִנְנֵו וּבְמְקוֹם כְּרִר

בַיִּךְ אֲשֶׁר שֶׁכְנוּ חַדְרֵי חֲדָרָיִךְ אָנוֹ וְאַשְּׁלִיךְ פָּאַר נִוְרִי וְאָקֹב זְמָן

חָלַל בָּאָרֶץ טְמֵאָה אָת־נְזִירָיִרְ אַיף יַעַרַב לִי אַכל וּשָׁתוֹת בִּעַת אַחַוָה

כִּי יִסְחֲבוּ הַכְּלָבִים אֶת־כְּפִירָיִךְ אוֹ אַיך מְאוֹר יוֹם יָהִי מָתוֹק לְעֵינֵי בְּעוֹד אָרָאָה בְּפִי עַרְבִים פִּגְרֵי נְשֶׁרָיִרְ כּוֹם הַיְגוֹנִים לְאַט הַרְפִּי מְעֵט כִּי כְבָר

מָלָאוּ כְסָלֵי וְנַפְשִׁי מִמְרוֹרֵיִךְ

Exek. 23,4. Isa. 51,17. Ps. 75,9. When I remember Oholah I drink thy fury, And I recall Oholibah, and drain thy dregs. Zion! perfect in beauty! love and grace thou

didst bind on to thee
Of olden time; and still the souls of thy companions are bound up with thee.

It is they that rejoice at thy well-being, that are in pain

Over thy desolation, and that weep over thy

ruin—
They that, from the pit of the captive, pant

toward thee, worshipping,
Every one from his own place, toward thy
gates:

The flocks of thy multitude, which were ex-

From mount to hill, but have not forgotten thy fold;

Which grasp thy skirts and strengthen themselves
To go up and take hold of the boughs of thy

palms.

Shinar and Pathros—were they equal unto thee in their greatness?

Can they compare their vanity² to thy Thummim and thy Urim?

And with whom could they compare thine anointed Kings? and with whom

* Shinar refers to the moral and cultural achievements of Bagdad, and Pathros to Byzantium, as representing Mohammedan and Christian world-might.

² The reference here is to religious superstition.

Zeph. 2,11.

I Sam. 15,27.

עַת אַוִּכְּרָה אָהֱלָה אָשְׁתָּה חַמְתַךּ וְאָן־

פֿר אָהֶלִיבָה וְאָמְצָה אָת־שְּׁמֶרִיִדְּ צִיוֹן כָּלִילַת יֵפִי אַהְבָה וְחַן תִּקְשְׁרְי

מַאָז וּבָדְ נִקשְׁרוּ נַפִּשׁוֹת חֲבַרַיִּדְ הַם הַשְּׁמֵחִים לְשֵׁלְנָתַךְ וְהַכּּאֲבִים

עַל־שׁמַמוּתַדְ וּבֹכִים עַל־שׁבֶּרָיִדְ

מְבּוֹר שָׁבִי שֹׁאֲפִים נָגָדַךְ וּמִשְׁתַחַוִים

אִישׁ מִמְּקוֹמוֹ אֱלֵי־נֹכֵח שְׁעָרָיִךְּ עָדְרֵי הַמוֹנֵךְ אֲשֶׁר נָלוּ וְהִתְפַּוְרוּ מַהַר לְגִבְעָה וְלֹא שָׁכְחוּ גְדַרָיִהְ הַמַּחָזִיקִים בְּשׁוּלֵיִךְ וּמְתְאַמְּצִים לַעְלוֹת וְלָאָחוֹ בְּסַנְסִנֵי תְמֶרָיִךְּ שָׁנְעָר וּפַּתְרוֹס הַיַעַרְכוּךְ בְּנֶדְלָם וְאִם הָבְלָם יְדַמּוּ לְּתְמֵּיִךְ וְאוּרָיִךְ אָל־מִי יְדַמּוּ מְשִׁיחַיִּךְ וְאָל־מִי נְבִּר־ Thy prophets? and with whom thy ministrants; and thy singers?

18a. 2,18. He will change, He will wholly sweep away all the realms of idols;

Prov. 27,24. Thy splendour is for ever, from age to age thy crown.

Ps. 132,13. Thy God hath desired thee for a dwellingplace; and happy is the man Whom He chooseth and bringeth near that

Ps. 65,5. Whom He chooseth and bringeth near that he may rest within thy courts.

Dan. 12,12. Happy is he that waiteth, that cometh nigh and seeth the rising

Of thy light, when on him thy dawn shall break—

Ps. 106,5. That he may see the welfare of thy chosen, and rejoice

Ezek. 16.55. In thy rejoicing, when thou turnest back unto thine olden youth.

² Those of the Levites who served and those who sang in the Temple.

אַיִד וְאֶל־מִי לְוַיִּיְדְ וְשֶׁרָיִדְּ

יִשְּׁנָה וְיַחְלֹף כְּלִיל כָּל־מֵּמְלְכוֹת הָאֵלָּיל הָסְנַרְ לְעוֹלָם לְדוֹר נָדוֹר נָזְרְיְךְּ אַנַּךְ לְמוֹשֶׁב אֲלֹחַיִךְ וְאֵשָׁרֵי אֲנוֹשׁ

יִלְחַר וֹּלָּרַב וְיִּשְּׁכֵּן בַּּטַצַרְיִּבּ יִלְּחַר וֹּלָּרַב וְיִשְּׁכֵּן

אַשְׁרֵי מְחַכָּה וְיַנִּיעַ וְיִרְאָה עֲלוֹת אוֹרַך וִיבָּקעוּ עָלִיו שְׁחָרָיִדְּ

לראות בְּטוֹבַת בְּחִירֵיִךְ וְלַעְלוֹ בְּשִּׂמְ־ חָתַרְ בְּשׁוּבָרְ אֱלִי קַרְמַת נְעוּרָיִרְּ:

Ps. 54.6.

3

TO MOUNT ABARIM

Peace be to thee, Mount Abarim! Peace be to thee on every side!" I Kings 5.4 Within thee is gathered the chosen of mankind, In thee is the chosen of all sepulchres. Gen. 23.6. If thou knowest him not, ask thou Of the Red Sea which was rent apart: Ps. 136.13. And ask of the bush and ask of the mount-Ask of Sinai-they shall return answer unto Tud. 5.29. thee . He that faithfully bore the message of God, Num. 12.7. Happai 1.13. Even though no man of words! Exedus 4.10.

God helping,
I have vowed an early pilgrimage to thee.

י Play of words on עברים.

הר העברים

שַׁלוֹם לְּךְּ הַר הָעֲבָרִים שָׁלוֹם לְךְ מִכָּל־עֲבָרִים

בָּךְ נָאֶסֶף מִבְחַר אֵנוֹשׁ וַיְהִי בְךּ מִבְחַר קְבָרִים

אָם־לֹא יְדַעְתָּהוּ שָׁאַל

יַם־סוּף אַשֶּׁר נְגוֵר נְּוָרִים וּשָׁאַל סְנָה וּשְׁאַל לְהַר

סִינֵי יְשִׁיבוּך אֲמָרִים

הַנָּאֶמָן עַל־מַלְאַכוּת הָאַל וְהוּא לֹא אִישׁ דְּבָרִים

אָם הָאֱלֹהִים עוְרִי עָלַי לְשַׁחָרְךּ נְדָרִים:

MY DREAM

Ps. 84.2. My God, Thy dwelling-places are lovely!

Num. 12.8. It is in vision and not in dark speeches that

Thou art near

Ps. 73,17. My dream did bring me into the sanctuaries of God,

And I beheld His beautiful services;
Num 29,16. And the burnt-offering and meal-offering and

drink-offering,
And round about, heavy clouds of smoke.
And it was ecstasy to me to hear the Levites' song.

In their council for the order of services.

Ps. 139,18. I awoke, and I was yet with Thee, O God, And I gave thanks, and it was sweet to thank Thee.

מסונות מות הוכות בווכות

אֵלהַי מִשְּׁכְּנוֹתִיךּ יְדִידוֹת וְמִרְבָּתְרְּ בְּמַרְאָה לֹא בְּחִידוֹת הָבִיאֵנִי חֲלוֹמִי מִלְדְּשֵׁי אֵל וְמָעִלְּה וּמִנְחָתָּה וְנִסְבָּה וְמָעַמְחִי בְּשָׁמְעֵי שִׁיר לְוִיִם הָפִיב מִּימֲרוֹת עָשֶׁן כְּבַדוֹת בְּסוֹבִיהָם לְסַדָּר הָעֲבֹדוֹת הַקִיצוֹתִי וְעוֹדִי עִמְּךְ אֵל וְהוֹדִיתִי וְלוֹדְי עִמְּךְ אֵל

EOUIPPED FOR FLIGHT

Wilt thou yet pursue youth after twoscore years and ten
Since thy days are equipped for flight?
And wilt thou flee from the service of God
And long for the service of men?
And wilt thou seek the face of many

Ps. 111.2. And forsake the face of One sought out for all delight?

Jos. 9,12. And art thou too slothful to take provision for thy way,

And wilt thou sell thy portion for a mess of

And wilt thou sell thy portion for a mess of pottage?

Prov. 30,15-16. Saith not thy soul yet unto thee, 'Enough'.

Exek. 47,12. But reneweth her desire month by month?

Incline from her counsel to the counsel of God,

And turn aside from the five senses; And make thyself acceptable to thy Creator for the rest

Of thy days which press on and hasten;

Po. 12.3. And seek not with a double heart for His favour

Num. 24,1. And go not to meet good omens,

להתעופף חמשים

הַתְרַדֹּף נַעַרוּת אַחַר חַמִּשִּׁים

וָיָמֶיךּ לְהִתְעוֹפֵּף חֲמְשִׁים וְתָבְרַח מַעֲבֹדַת הָאֱלֹהִים

וְתִכְּסֹף אֶל־עֲבֹדַת הָאֵנָשִׁים

וְתִדְרשׁ אָת־פָּנֵי רַבִּים וְתִּטשׁ

פָנֵי אַחַד לְכַל־חֵפַץ דְרוּשִׁים וְתַעָצֵל לְהִצְטַיֵּד לְדַרְכָּךְ

וָתִמְכֹּר חָלְקָךְ בִּנְוִיד עֲדָשִׁים הַלא אָמְרָה־לְּךְ עוֹד נַפְשְׁךְ הוֹן וְתַאָנָתָהּ תְּבַכֵּר לֶחֲדָשִׁים נטה מעל עצתה אַל־עצת־אַל וְסוּר מַעֵל חֲמֵשֶׁת הַרְנָשִׁים

וְהִתְרַצִּה לְיצָרְךּ בְּיָתֶר יְמוֹתִיךְ אֲשֶׁר אָצִים וְחָשִׁים וְאַל־תִּדְרשׁ בְּלֵב וָלֵב רְצוֹנוֹ

וְאֵל־תַּלֶךְ לְךְּ לִקְרַאת נְחָשִׁים

Swift as a roe, and mighty as a lion. And let not thine heart be shaken in the heart

But to do His will be strong as a leopard.

Ps. 463. of the seas When thou beholdest mountains move and lsa. 54 10

totter. And seamen with hands limp as rags." Jer. 38.12. And wise craftsmen standing dumb.2

Which joyfully went face forward. But turn their backs ashamed: And only the ocean before thee for a haven. And no refuge for thee, but snares. And the sails quiver and shake. And the beams stagger and strain.

And the hand of the wind playeth with the waters

Like men lifting sheaves in the threshing; And now it maketh of them threshing-floors, And anon it maketh of them stacks of sheaves. When they prevail they come like lions, And when they faint they creep like snakes, The last chasing the first.

Like adders which will not be charmed. And the mighty ship falleth like an atom by the blow of a mighty one,

Jer. 8.17. Ex. 15.10.

Isa. 33.21.

Isa. 10.34.

Ezek. 16.47.

ים Play on words, מַלְחִים (seamen) מְלְחִים (rags).

² See play on words in the Hebrew text.

הַיָה לַעשות רצונו עו כּנַמַר וַקָל כָּצְבִי וָגָבּוֹר כֵּלְיָשִׁים ואל־ימוט בּלֶב יִמִים לבבְדּ

וָהָרִים תָּחֲזָה מֶטִים וּמָשִׁים וּמֵלֶחִים יְדֵיהָם כַּמְּלָחִים וְחַכְמֵי הַחֲרָשִׁים מַחֲרִישִׁים שַּמַחִים הָלְכִים נֹכַח פָּנֵיהַם

וְשֶׁבִים אֶל־אֲחֹרֵיהֶם וּבשִׁים וְאָקְיָנוֹם לְפָנֵיךְ לְמָנוֹם וימוטו וינוטו קלעים וְיָנוּעוּ וְיָזוּעוּ קַרָשִׁים

וְאֵין מִבְרָח לְדְּ כִּי אָם־יִקוּשִׁים וַיַר־רוּחַ מְצַחָקת בְּמֵיִם כְּנֹשְאַי הָעֲמָרִים בַּרְיָשִׁים וּפַעם תַּעשָה מַהָם נָרַנוֹת ופעם תעשה מהם גדישים בְּעַת הָתְנַבְּרָם דַּמוּ אֱרָיוֹת

וְעַת הַחֶלְשָׁם דָּמוּ נְחָשִׁים וְרָאשׁנִים דְּלֶקוּם אַחֲרנִים כְּצִפְענִים וְאֵין לֶהָם לְחָשִׁים וְצִי אַדִּיר כְּקָט יָפּל בָּאַדִּיר

Isa. 33.23.

And the mast and the sails are grown weak, And the ark and her chambers are confused,

Gen. 6.14-16. The lowest with the second and the third;
And they that pull the ropes are in travail,
And women and men in desperation,

And women and men in desperation, And the spirit is gone from their pilots, And the bodies are weary of the souls,

Gen. 36.26. There is no worth in the strength of the masts,

And no desire for the guidance of the old men;

And the cedar-masts are accounted as stubble,

The fir beams as if they were reeds.

Prov. 27.3. And the ballast of sand on the surface of the sea is like a straw,

And the iron sockets are like bits of chaff,
And the people pray, each one to his holy one,
But thou turnest to the Holy of Holies,
And rememberest the marvels of the Red Sea
and the Jordan,

Jer. 17.1. Which are graven upon all hearts.

Po. 65.8. Thou praisest Him that stilleth the roaring of the seas,

Isa. 57.20. When its waters cast up mire;
And while thou recallest unto Him the abominations of unclean hearts
He recalleth for thee the merit of the saintly fathers.

¹ See play on words in Hebrew text.

³ Following Harkavy's opinion that און should be read in place of חוסן.

וְהַתֹּרֶן וְהַנֵּס נָחֵלְשִׁים

וָהַתַּבָה וָקנֵיהָ נְבְכִים

כַּתַחְתִּיִם שָׁנִיָם כַּשְּׁלְשִׁים וּמשָׁכֵי הַחֲבָלִים בַּחֲבָלִים

> ונשים ואנשים נאנשים וְרוּחַ חָבְּלֶה מֵחִבְלֵיהַם וָקצוּ הַנְוִיוֹת בַּנְפָשִׁים וְאֵין יִתְרוֹן לְחֹנֶק הַתְּרָנִים

ונחשבו לקש תרני ארזים וְנָהָפְכוּ לְקָנִים הַבְּרוֹשִׁים וְנַטָּל חוֹל בְּנֵב הַיָּם כְּתָבָן וּבַרְוַלֵּי אֲדָנִים כַּחֲשָׁשִׁים וְעָם יִתְפַּלֵלוּ כָּל־אִישׁ לְּקַדְשׁוֹ וְאַתְּ פֹּנָה לְּקֹדָשׁ הַקְּדָשִׁים וְתִוֹפֹר מִפְּלְאוֹת יַם־סוּף וְיַרְדֵּן אֲשֶׁר עַל־כָּל־לְבָבוֹת הַם חַרוּשִׁים

הְשַּבַּחַ לְמַשְׁבִּיחַ שָּׁאוֹן יָם בְּעַת שָׁיִגְרְשׁוּ מֵימָיו רְפָשִׁים וְתִוְכֶּר־לוֹ וְנוּת לְבּוֹת טְמֵאִים וָיִוְכָּר־לֶּדְ וְכוּת אָבוֹת קְּדִשְׁים

וְאֵין חָמְדָּה לְתַחְבְּלֵת יְשִׁישִׁים

He will renew His wondrous deeds when thou renewest

Before Him the dancing song of Mahli and Mushi's sons:

And He will restore the souls to the bodies. And the dry bones shall come to life.

Pa.107 20-30

Then in a moment the waves are stilled. I Sam. 30.16. Like flocks spread abroad upon the field; And the night, when the sun hath come down the steps

Of the starry host, captained now by the moon, Is like an Ethiopian woman in raiment of gold And of blue inset with crystals.

And the stars are confused in the heart of the sea

Like strangers driven out of their homes: And after their image, in their likeness,

they make light In the sea's heart, like flames of fire.

The face of the waters and the face of the heavens, the infinity of sea.

The infinity of night, are grown pure, are made clear.

And the sea appeareth as a firmament—2 Then are they two seas bound up together; And between them is my heart, a third sea, Lifting up ever anew my waves of praise.

Names of tribes of Levitic singers in the Temple. בעינו 2 might mean either "in its essence"-in other

words that the sky and the sea look exactly alike, or-that the firmament is reflected in the sea. In any case this line is leading up to the idea of the next three lines.

Ps. 45.14

Er. 39 13

יָחַדַשׁ נִוֹרְאוֹתָיו כִּי תְחַדַשׁ לְפָנֶיו שִׁיר מְחוֹל מַחָלִים וּמוּשִׁים

וַישִׁיב הַנְשָׁמוֹת לַפָּנֵרִים וְיִחִיוּ הָעֲצָמִים הַיִּבַשִּׁים ורגע ישתקו גלים וידמו

עַדַרִים עַל־פָּנֵי אָרֵץ נִטְשִׁים וְהַלַּיִל כְּבוֹא שֶׁמֶשׁ בְּמַעְלוֹת צבא מרום ועליו שר חמשים כְּכוּשִׁית מִשְׁבְּצוֹת זַהָב לְבוּשָׁה וְכִתְכֵלֶת בְּמִלְאֵת נְבִישִׁים וְכוֹכָבִים בְּלֵב הַיָם נִבְכִים כְּגַרִים מִמְעוֹנֵיהָם גְרוּשִׁים

וְכִדְמוּתָם בְּצַלְמֶם יַצֵשׁוּ אוֹר בְּלַב הַיָּם כְּלֶהָבוֹת וְאִשִּׁים פני מים ושמים עדיים עַדִי לַיָל מְטֹהָרִים לְטוּשִׁים

וְיָם דּוֹמָה לְרָקִיעַ בְּעֵינוֹ שְׁנֵיהָם אָז שְׁנֵי יַמִּים חֲבּוּשִׁים ובינותם לְבָבִי יָם שְׁלִישִׁי

בְּשׁוֹא גַלֵּי שְׁבָחֵי הַחֲדָשִׁים:

Is. 33.12.

R

FOR THE SAKE OF THE HOUSE OF OUR

The singer's reply to one who reproved him for his longing to go to the Land of Israel

Cant. 5.5. Thy words are compounded of sweet-smelling myrrh

And gathered from the rock of the mountains of spice.

And unto thee and the house of thy fathers belong precious virtues

Whereunto praises fail to attain.

Thou comest to meet me with sweet speeches, But within them lie men in wait bearing

swords— Words wherein stinging bees lurk,¹

A honeycomb prickly with thorns.

If the peace of Jerusalem is not to be sought

II Sam. 5.6.8. While yet with the blind and the halt she is filled.

Ps. 122,8-9. For the sake of the House of our God let us seek

Her peace, or for the sake of friends and of brothers;

Gen. 44,10. And if it be according to your words, see, there jos. 2,21.

Upon all those who bend towards her and bow down,

And sin upon those sires who dwelt in her

as strangers,
And purchased there vaults for their dead.

י Note the play on the words דְּבָרִים and דְבָרִים.

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למען בית אלהינו

חשובת המשורר לאדם שכתב לו תוכחה על תשוקתו ללכת לארץ ישראל

1------

דְבָרֶיךְ בְּמוֹר עַבַר רְקוּחִים

וּמִצוּר הַרֲרֵי הַמּוֹר לְּאָחִים וָלֶדְ וּלְבֵית אֱבֹתֵיךְ חַמִּדוֹת

אַשֶּׁר יִלְאוּ לְהַשִּׁינֶם שְׁבָחִים

פְּנֵשְׁתַּנִי בְּמִדְבָּרִים עֲרַבִים בְּתוֹכָם אָרְבִים נִשְאַי שְׁלָחִים

דְבָרִים אֱרְבוּ תוֹכָם דְבֹרִים

וְתוֹךְ יַעְרַת דְּבַשׁ קוֹצִים כְּסוּחְים וְאִם כִּי־לֹא שָׁלוֹם שָׁלַם יְבָקַשׁ

בְּעוֹדָה מֵלְאָה עִוְרִים וּפִּסְחִים לִמַעַן בֵּית אֱלֹהֵינוּ נְבַקֵּשׁ

שְׁלוֹמָהּ אוֹ בְעַד רַעִים וְאַחְים וָאָם כָּרָהוּא כִּדְבָרֵיכָם רָאוּ חַטָא

וְאָם כָּדְהוּא כְּדִבְרֵיכָם רְאוּ חַמְא עַלִי כָל־כִּרְעִים נָנְדָּה וְשֹׁחִים

וְחַטְא הוֹרִים ְשְׁכָנוּהָ כְנַרִים

וְקָנוּ שָׁם לְמַתַיהָם צְרִיחִים

And vain would be the deed of the fathers who

And their bodies sent to her earth-

And they sighing for her sake
Though the land was full of reprobates:

And for naught would the fathers' altars have been built,

And in vain their oblation offered there.

Is it well that the dead should be remembered, And the Ark and the Tablets forgotten?

That we should seek out the place of the pit and the worm.

And forsake the fount of life eternal?

Have we any heritage save the sanctuaries of

Then how should we forget His holy Mount?
Have we either in the east or in the west

A place of hope wherein we may trust,

Except the land that is full of gates,

Toward which the gates of Heaven are open—

Like Mount Sinai and Carmel and Bethel, And the houses of the prophets, the envoys,

And the thrones of the priests of the Lord's throne.

And the thrones of the kings, the anointed? Unto us, yea, and unto our children, hath

He assigned her;

15 וְתֹהוּ מַעֲשֵׂה אָבוֹת חֲנָטִים וּפִגְרֵיהָם אֶלֵי אַרְצָה שְׁלוּחִים וָהָיוּ בַעֲבוּרָה נָאֲנָחִים וָהָאָרֶץ מְלַאָה נָאֶלָחִים וְלֶרִיק מְזְבְּחוֹת אָבוֹת בְּנוּיִים וְלַשָּׁוְא קָרְבוּ שָׁם הַוְּבָחִים הַטוֹב שָּׁיָהְיוּ מַתִים וְכוּרִים וָהָאָרוֹן וְהַלְּחוֹת שְׁכוּחִים נְשַׁחֵר אָת־מְקוֹם שַׁחַת וְרָמָה

הַלְנוּ נַחֲלָה רַק מִקְדְשִׁי־אֵל

וְנִטשׁ אֶת־מְקוֹר חַיַי נְצָחִים וְאֵיךְ נִהְיָה לְהַר לֶּדְשׁוֹ שְׁכַחִים הַיַשׁ לָנוּ בִמְוָרָח אוֹ בִּמַעְרָב מְקוֹם תִּקוָה נְהִי עָלָיו בְּטוּחִים אַבָל אָרָץ אֲשָׁר מָלְאָה שְׁעָרִים לנונדם שעבישחק פתוחים כְּהַר סִינֵי וְהַכַּרְמֶל וּבֵית־אֵל וּבָתֵי הַנְּבִיאִים הַשְּׁלוּחִים וְכִסְאוֹת כּהֲנֵי כִּסַא אֲדֹנֶי וְכִסְאוֹת הַמְּלָכִים הַמְּשָׁחִים וְלָנוּ נַם־לְבָנֵינוּ יִעְדָה

Isa. 40.22.

And though wild beasts abide in her, and dole-Tea. 13.21. ful creatures. Was it not so she was given of old to the fathers-All of her the heritage of thorns and thistles? But they walked through the length and the Gen 13 17 breadth of her As one walketh in an orchard among the green boughs. Though they came as strangers and sojourn-I Chron 20 15 ers, seeking But burial place and a lodging there, like way-Gen. 23.4. farers And there they walked before the Lord And learnt the straight paths. And they said that here arise the shades And those who lie under the bars of earth come forth. And that here the bodies rejoice. And the souls return to their rest. See now, yea see, my friend, and understand And turn aside from the lure of thorns and Prov. 22.5. snares. And let not the wisdom of the Greeks beguile thee, Which hath no fruit, but only flowers-Or her fruit is, that the earth was never outstretched

> Nor was any beginning to all the work of creation Nor will any end be to the renewal of the months.

Nor the tents of the sky spread out,

A reference to the doctrine of the eternity of matter.

וָאָם צִיִים שָׁכָנוּהָ וְאֹחִים

הַלֹא כַן נִתְּנָה קָדָם לְאָבוֹת וְכָלֶה נַחֲלֵת קוֹצִים וְחֹחִים

וָהַם מִתְהַלְּכִים אָרְכָּה וְרַחְבָּה בְּמִתְהַלֵּךְ בְּפַרְדֵּם בֵּין צְמָחִים

וְהַם נַּרִים וְתוֹשָׁבִים וְדֹרְשִׁים מְקוֹם־קָבָר וּמָלוֹן שָׁם כָּארְחִים וְשֶׁם הִתְהַלְּכוּ לִפְנֵי אֱדֹנָי וְלָמְדוּ הַשְּׁבִילִים הַנְּכֹחִים

וְאָמְרוּ כִּי־רְפָּאִים שָׁם יִקוּמוּן וַיִצְאוּ שְׁכְבִים תַּחַת בְּרִיחִים וְכִי שֶׁם תַּעֲלֹוְנָה הַגְּוִיוֹת

וְתָשֹׁבְנָה נְפָשׁוֹת לַמְנוּחִים רָאַה נָא נַם־רְאַה דּוֹדִי וְהָבֵן וְסוּר מִמְּוֹקְשִׁים צִנִּים וּפְּחִים וְאַל־תַשִּׁיאַך חָכְמַת יְוַנִית

אֲשֶׁר אַין־לָהּ פְּרִי כִּי אָם־פְּדָחִים וּפְרְיָה כִּי אֲדָמָה לֹא רְקוּעָה וְכִי לֹא אָהֱלֵישַׁחַק מְתוּחִים וְאַין רַאשִׁית לְכָל־מַעְשַׂה בְרַאשִׁית וְאֵיןֹ אֲחְרִית לְחִדוּשׁ הַיְרָחִים

Neh 5 13

Hark how the words of her wise are confused, Built and plastered up on a vain unstable base; And thou wilt come back with a heart stripped empty

Kings 18,27. And a mouth full of dross and weeds.

ways,
And forsake the mother of paths?

שְׁמֵע דְּבְרֵי נְבוֹנֶיהָ נְבָכִים שְׁמֵע דְּבְרֵי נְבוֹנֶיהָ נְבָכִים הָמָשׁוּב לֶךְ בְּלַב רַיקָם וְנֶעוּר וֹחָשׁוּב לֶךְ בְּלַב רַיקָם וְנֶעוּר וֹלְפָׁה מָלֵא בְּרֹב שִׁינִים וְשִׁיחִים וְלֶפָׁה־זָה אֲבַקּשׁ־לִי אֱרָחוֹת עַקַלְקַלּוֹת וְאָעִוֹב אָם אֱרָחִים:

WHEN MY SOUL LONGED

The Beginning of His Journey

Ps. 84.3. That day when my soul longed for the place of assembly.

Yet a dread of departure seized hold of me, He, great in counsel, prepared for me ways for setting forth.

And I found His name in my heart a sustain-

Therefore I bow down to Him at every stage; And at every step I thank Him.

יום נכספה נפשי בתחלת מסעיו לארץ ישראל

1-----------

יוֹם נְכְסְפָּה נַפְּשִׁי לְבֵית הַנְּעֲד נִאחֲנֵנִי לַנְּדְדִים רָעֵד טְבָּב נְּדָל-עַצָּה עֵלִילוֹת לַנְּדְד עֵליכּוֹת לִשְׁמוֹ בְּלְבִּי סָעַד מַפַּע וְאָרָבּי מַפָּע וְאָדִּוּ עֵלִי כָל-צָעַד:

BEAUTIFUL OF ELEVATION

(For rhymed version see page 157)

- Ps. 48.3. Beautiful of elevation! Joy of the world!
 City of the Great King!
 - Ps. 84.3. For thee my soul is longing from limits of the west.
 - Isa. 63,15. The tumult of my tenderness is stirred when I remember

 Thy glory of old that is departed—thine habitation which is desolate.
 - Ex. 19.4. O that I might fly on eagles' wings,
 That I might water thy dust with my tears
 - Jer. 8.19. I have sought thee, even though thy King be not in thee and though, in place
 - Deut. 8.15. Of thy Gilead's balm, are now the fiery serpent and the scorpion.
 - Ps. 102.15. Shall I not be tender to thy stones and kiss them,

 And the taste of thy soil be sweeter than honey unto me?

יפה נוף משוש תבל

יְפָה נוּף מְשׁוּשׁ חַבֵּל ייי מְקְרְיָה לְמֶלֶּךְּ רָבּ לְּהְּנְכְסָפָּה נַפָּשִׁי בְּבֹוֹרֶךְ אֲשֶׁרְ נָּלָה בְּבֹוֹרֶךְ אֲשֶׁרְ נָלָה בּבּוֹרֶךְ אֲשֶׁרְ נָלָה בּבּוֹרֶךְ אֲשֶׁרְ נָלָה בּבִּוֹרֶתְיִי עֵלִּי

אָרוּה בְּדִמְעָתִי צֵפָּרַדְּ וְיִחְעָרֶב דְרַשְׁתִּידְ וְאָם מַלְכֵּךְ אֵין בָּדְ וְאָם בִּמְקוֹם

צֵרִי גִּלְצַדַךְ נָחָשׁ שֶׁרֶף וְגַם עַקְרֶב הַלֹא אָת־אָבָנִיךְּ אֲחֹנֵן וְאָשָּׁקִם וְטַעֵּם רְנָבֵיִךְּ לְפִי מִדְּבֵשׁ יֵעָרָב:

ON THE SEA

T

Isa. 44.27.

My God, break not the breakers of the sea, Nor say Thou to the deep, 'Be dry', Until I thank Thy mercies, and I thank The waves of the sea and the wind of the west; Let them waft me to the place of the yoke of Thy love.

And bear far from me the Arab yoke.

And how shall my desires not find fulfilment,
Seeing I trust in Thee, and Thou art pledged
to me?

¹ See play on words in the Hebrew rhymes of lines 6

a

משבריים

I

אֱלהַי אֵל תְּשַׁבַּר מִשְּׁבְּרִייָם וְאֵל־תֹּאמֵר לְצוּלַת יָם חֲרָבִי עֲדִי אוֹדָה חֲסָדִיךְּ וְאוֹדָה לְנַלֵּי יָם וְרוּחַ מַעֲרָבִי יָקַרָבוּ מְקוֹם על אַהַבָּתְדְּ וּמַעָּלֵי יִסִירוּן על עַרָבִי

וְאַיְדְ לֹא־יַנְהָמוּ לִי מִשְּׁאֲלוֹתֵי וּבָדְ אָבְטַח וְאַתָּה הוּא עַרָבִי:

In

ON THE SEA.

II

Hath the flood come again and made the world a waste

So that one cannot see the face of the dry

And no man is there and no beast and no bird?

Isa. 50,11. Have they all come to an end and lain down in sorrow?¹

To see even mountain or marsh would be a rest for me.

And the desert itself would be sweet. But I look on every side and there is nothing But only water and sky and ark,

Job 41.23-24. And Leviathan making the abyss to boil, So that one deemeth the deep to be hoary. And the heart of the sea concealeth the ship As though she were a stolen thing in the sea's hand

And the sea rageth and my soul exulteth—
For to the sanctuary of her God she draweth
near.

י The text has השכנו מעצבה, but reference to Isa. 50,11 will show that it should read ושכבו.

משברי ים

II

הָבָא מַבּוּל וְשֶׁם חַבַּל חֲרָבָה וְאֵין אָדָם וְאֵין חַיָה וְאֵין עוֹף וְאֵין אָדָם וְאֵין חַיָּה וְאֵין עוֹף הַסָף הַכּל וְשֶׁכִנוּ מַצֵּצִבָּה

ייי אורי ובְּרָאוֹת הַר וְשׁוּחָה לִּי מְנוּחָה וֹלְי מְנוּחָה וֹלִי מְנוּחָה וֹלִי אֲרָבָה אַי אֲרַבָּה

וְאַשְּׁנִיחַ לְכָל־עֵבֶר וְאֵין־כֹּל אָבָל מַיְם וְשָׁמֵים וְחַבָּה וְלִוּיָחָוֹ בְּהַרְתִּיחוֹ מְצוּלָה

וְאָחָשׁב כִּי תָהוֹם יַחְשׁב לְשַׁיבָּה וְלֵב הַיָּם יְכַחָשׁ בָּאֲנָיָה כְּאָלוּ הִיא בְּיֵרדהַיָם נְנַכָּה

וְיָם יִוְעַף וְנִפְשִׁי תַעֲלוֹ כִּי אֵלִי מִקְדַשׁ אֵלהָיהָ קְרַבָה:

ON THE SEA

III

To Thee my soul turneth in trust or fear, 'Tis to Thee she giveth ever thanks and worship:

In Thee I rejoice on the day I wander forth

And Thee I thank in every flight and wander-

Yea, when the ship, to bear me over, spreadeth out

Wings like the wings of a stork,

And when the deep groaneth and roareth beneath me,

As though it had learnt from mine own entrails.

Job 41,23. And maketh the abyss to see the like a pot, Yea, turneth the sea into a pot of burning ointment:

Num. 24,24. And when the ship from Kittim cometh to

II Kings 6.9. And the Hittites come down to the stronghold;
And when creatures press upon the ship

And sea-monsters watch for food,

Jer. 4.31. And there is a time of trouble as of one that bringeth forth her first child, when children

. .

משברי ים

III

לְדְּ נַפְשִּׁי בְּטוּחָה אוֹ חֲרֵדָה לְדְּ מִשְׁתַּחֲנָה תָמִיד וּמוֹדָה •

בּרְּ אֶשְׁמַח בִּיוֹם אָנַע וְאָנּוּד אָשְׁמַח בִּיוֹם אָנַע וְאָנּוּד

וְלֶךְ אוֹדָה בְּכֶלֹינִיעָה וְנִידָה וּבִפָּרשׁ הַפְּפִינָה לֵעֲבֹר בִּי

וְעַת מַּהֹם הְּהַנְּפִי הַחָּסִידָה וְעַת מַּהֹם הְּכַנְפִּי הַחָּסִידָה וְעַת מָהֹם הְהֹדִּיּ בְּיִתְּםּי וְתִּגְּהֹם

וְעַת מַּהם מָהוֹם מַּחָמֵי וְתִּנְהם כְּאִלּוּ מִקְּרָבֵי הִיא לְמַדָּה וְתַרְמִּים כִּסִיר אָת־הַמְצוּלָה וְיָם מָשִּׁים כְּמַרְקָּחָה וְקּוּדָה וְיָם מָשִּׁים כְּמַרְקָחָה וְקּוּדָה

וְצִים כָּתִּים בְּכוֹאָם יָם פְּלִשְׁתִּים . וְהַחָתִּים נְחָתִּים בַּמְצוּדָה וְהַחֵיוֹת בָּהָדְפָם לְאֵנִיוֹת

וְתַנִּינִים מְצַפִּים לַפְּעוּ<mark>דָה</mark> וְעַת צָרָה כְּמַבְכִּירָה וּבָנִים II Kings 19.3. Are come to the birth and there is no strength 1sa. 37.3. to bring forth.

And though I should lack for food and drink, I take the sweetness of Thy name into my

mouth for sustenance;

And I have no care for worldly goods, Nor for treasure nor for aught that may perish—

Even so far that I can forsake her that went

forth of my loins,

Sister of my soul—and she mine only one— And I can forget her son, though it pierce my

And I have nothing left but his memory for a symbol—

Fruit of my loins, child of my delight—Ah! how should Jehudah forget Jehudah?

But all this is a light thing when set against Thy love,

Ps. 100.4. Since I may enter Thy gates with thanks-

And sojourn there, and count my heart A burnt offering bound upon Thine altar; And may make my grave in Thy land,

י ונקומים נחמים במצורה

Gen. 21,30. So that it be there a witness for me.

² The poet refers to his only daughter and her son Jehudah, whom he left behind in Spain.

עַדֵי מַשְׁבֵּר וְאֵין כֹּחַ לְלַדָה וְאָלוּ אָחַסֶר מַאָּכֵל וּמְשָׁתַה נְעִים שָׁמְךּ בִּפִּי אֲשִׁים לְצֵידָה

ולא אַדאַג עַלִי קניון וּבניון

ולא על־הוֹן ולא על־כַּל־אַבַּדה עַדֵי כִי אָטשָׁה יוֹצֵאת חַלָצֵי אֲחוֹת נַפְשִׁי וְהִיא לִי רַק יִחִידַה

וְאָשְׁכַּח אֶת־בְּנָה פָּלַח כְּבָדִי (אַמּבָּרָה פָּלַח כְּבָדִי ואין לי בּּלְעֲדֵי זְכָרוֹ לְחִידָה פָּרִי מַעֵי וְיָלֶד שַׁצְשׁוּעֵי

וְאֵיךְ יִשְׁכַּח יְהוּדָה אָת־יְהוּדָה ונָקַל זאת לְנֵנֶד אַהַבָּתְדְּ

עַדִי אָבוֹא שְׁעָרָיךּ בְּתוֹדָה בְּתוֹדָה וְאָגוּר שָׁם וְאָחְשׁב אָת־לְבָבִי

בּשׁלֵי מִוְבַּחַךּ עוֹלָה עַקוּרָה עֵקוּרָה עֵקוּרָה עֵקוּרָה וְאָתַן אָת־קבוּרָתִי בְּאַרְצָךְ

ילמען תהיה־לי שם לעדה:

Jer. 1.13.

12

ON THE SEA

IV

TO THE WEST WIND

This is thy wind, O perfumed west, With spikenard and apple in his wings!

Thou comest forth of the treasuries of the traders in spice—

Ps. 135.7. Thou art not of the treasuries of the wind.
Thou waftest me on swallow's wings, and
proclaimest liberty for me:

Cant. 1.13. Like pure myrrh from the bundle of spices thou art chosen.

How must men long for thee, which for thy sake Ride over the crest of the sea on the back of a plank!

Stay not thine hand from the ship
Either when day abideth or in the cool breath
of the night;

But beat out the deep, and tear the heart of the seas and touch

The holy mountains, and there shalt thou rest.
Rebuke thou the east wind which tosseth the
sea into tempest

Until he maketh its heart like a seething pot.

Note the play on the three meanings of the word

משברי ים

לעמת רוח מערבית

Who formeth the mouvrin heights

1---|----

מִהנּלִסִפּוּ לְדִּ עָם אֲשֶׁר בִּּנְלֵלְהְ בִּנְפִי דְרוֹר מִוְדַיִּצְרוֹר לְּקוּחַ כֵּי אֵילִּךְ מֵאוֹצְרוֹת הָרוּחַ מָאוֹצְרוֹת הָרְכִלִים מוֹצְאֲׁךְ מַאוֹצְרוֹת הָרְכִלִים מוֹצְאֲׁךְ מַבְּיִים מִוּצְאָׁךְ מָבְיִם בְּיִנְם מִוּצְאָׁרְ מָבְיִם בְּיִם מִוּצְאָׁרְ

רָכְבוּ בְּגַב הָיָם עֲלֵי גַב־לּתְּ אֵל־נָא תְרַפָּה זֵרְדְּ מִרְהָאֵנִי כִּי יָחָנָה הַיוֹם וְכִי יָפּוּחַ וּרְאַע תְּהוֹם וּקרַע לְבַב יַמִּים וְנַע וּרְאַע תְּהוֹם וּקרַע לְבַב יַמִּים וְנַע

אָל הַרַרִי־לְדָשׁ וְשָׁם הָנוּחֲ וּגְעֵר בְּלָדִים הַמְסָעַר יָם עֲדִי יָשִּׁים לָבַב הַיָּם כְּסִיר נָפּוּחַ What shall the captive do, in the hand of God, One moment held back, and one moment sent forth free?

Truly the secret of my quest is in the hand of the Highest,
Who formeth the mountain heights and

Amos 4.13. Who formeth the mountain heights and createth the wind.

מַה־יַצְשָּׂה אָסוּר בְּיַד הַצוּר אֲשָׁר פַּעַם יְהִי עָצוּר וְעַת שֶּׁלוּחֲ אַך סוֹר שָׁאַלְתִי בְיֵד מֶרוֹם וְהוּא יוֹצֵר מְרוֹם הָרִים וּבֹרֵא רוּחֲ: יוֹצֵר מְרוֹם הָרִים וּבֹרֵא רוּחֲ:

15

Deut. 33.14.

13 run term

ON THE SEA

V

My desire for the living God hath constrained

To seek the place of the throne of mine anointed—

Gen. 31,28. Even so that it hath not suffered me to kiss
The children of my house, my friends, and my
brethren:

And that I weep not for the orchard which I planted

And watered, and my green shoots that prospered;

And that I remember not Jehudah and Azariel, My two beautiful choice flowers;

And Isaac, whom I counted as my child, Fruit of the sun, best of the growth of my

moons:

And that I have all but forgotten the house of prayer

In whose place of learning was my rest,
And that I forget the delights of my Sabbaths,
The beauty of my Festivals, the glory of my
Passovers,

And have given my glory unto others,
And forsaken my praise unto graven images.

משררי יח

7

---|----|---

לְשַׁחַרְ אָת־מְקוֹם כִּסְאוֹת מְשִּׁיחָי הָצִיקַחְנִי אָת־מְקוֹם כִּסְאוֹת מְשִּׁיחָי

עֲדֵי כִּי־לֹא נְטָשַׁחְנִי לְנַשֵּׁק בְּנֵי בִיתִי וְאָת־רַעֵי וְאָחָי וַלֹא אָבָכָּה עֲלֵי פַּרְדֵּס נְטָּעָתִּיו

וְהָשְּׁמִיתִיו וְהָצְלִיחוּ צְמָחָי וְלֹא אָוְכֹּר יְהוּדָה וַעֲזַרְאַל

וֹכִסְעֵט אָשְׁכָּחָה בֵּית הַהְּפּלָּה יְבוּל שָׁמְשַׁי וְטוּב נָּרָשׁ וְרָחָי וְאָת־יִצְחָק אֲשֶׁר כַּבַּן חֲשֵׁבְתִּיוֹ שָׁנִי נְּרָחַי יָּלֶר מִבְּחַר פָּרָחָי

וֹבַרַת מוֹאַדְי וּלְבוֹד פַּסָחָי וֹאָשְׁפַּח תַּעֲנִינִי שְׁבְּתֹתִי אָשֶׁר הָיוּ לִמִּדְרָשֵׁיו מְנּיּחָיִ

וְאָתַּן אָת־כְּבוֹדִי לַאֲחַרִים וָאָעָזֹב לַפְּסִילִים אָת־שָׁבָחָי I have exchanged mine abode for a shadow of shrubs,

And for a hedge in the thicket my strong bars; And my soul is sated with the chief spices,

And the scent of the thorn-bush is mine now for perfume;

And I have ceased to walk with my face bending to the ground.¹

But have set my paths in the heart of the

To the end that I may find the footstool of my God,

And there pour out my soul with my thoughts, And stand at the threshold of His holy

mount and set open

Towards the doors of Heaven's gates, my doors.

And suffer my spikenard to flower by the waters of Jordan,

And put forth my shoots by Siloah.-

The Lord is with me. How shall I fear or dread,

Since the angel of His mercy beareth my weapons?

I shall praise His name while yet I live, And thank Him unto all eternity.

מיום אות בנודי לאחדים

In forced servility to man.

וְאַשְּלִית בְּשֵׁלֹת שְּלֶּחָי מְחָרָי וּבְמְשְׁלַת בְּשֵׁל שִׁיחִים חֲדְרַי וּבְמְשָׁכָת סְבַּךְ חֹסְן בְּרִיחָי וְנַפְשִׁי שֶׁבְעָה רָאשֵׁי בְשָּׁמִים וְתָּחָתִי בְּלֵב יַמִּים אֶרָחָי עֲדִי אָמְצָא הַדוֹם רַגְלֵי אֵלהִי עֲדִי אָמְצָא הַדוֹם רַגְלֵי אֵלהִי עָבִי אָמְצָא הַדוֹם רַגְלֵי אֵלהִי שְׁבִי מִים אֶרָחָי עָבִי אָמְבָי הַבְּוֹם רַגְלֵי אֵלהִי שְׁבָּרִים שְּעֲבִי בִּשְׁחַ פְּחָחָי אַפְּרָים בְּשֵׁל חָדְּרָי אַפְּרָים בְּשֵׁל חָרְבְּיוֹ וְלְרָדָי אַפְּרִים בְּשִׁלֹח שְּלֶּרִי

וְאַשְּלִיחַ בְּשָׁלֹחַ שְּלָחָי אָדנִי לִי וְאֵיךְ אִירָא וְאָפְחַד אַהַלֵּל אָת־שְׁמוֹ מִדֵּי חֲיוֹתִי אָהַלֵּל אָת־שְׁמוֹ מִדֵּי חֲיוֹתִי וְאוֹדֵנוּ עֲדֵי נַצַח נִצַחִי:

ON THE SEA

VI

I say in the heart of the seas to the quaking heart, Fearing exceedingly because they lift up their

Ps. 93,3. Fearing exceedingly because they lift up thei waves:

If thou believest in God who made
The sea, and whose Name doth stand unto
all eternity.

Ps. 89.10. The sea shall not affright thee when the waves thereof arise,

Jer. 5,22. For with thee is One who hath set a bound to

משברי ים

VI

אמַר בְּלַב יַמִּים לְלַב רַנְּוּ חָרַד מְאֹד כִּי־נֵשְׁאוּ דְּכְיָם תַּיָם וְעַד־נָצַח שָׁמוֹ לַיָּם אַָם־חָאָמַן בָּאַל אֲשָׁר עָשָּׁה אָל־יַחָרִידְךּ יָם בְּשׂוֹא נַלְיוּ בְּיִלִּמָּה הַשֶּׁם נִבוּל לַיָם: בִּיִּעִפָּוּך הַשָּׁם נְבוּל לַיָם:

ON THE SEA

VII

Nahum 2,11.	I cry to God with a melting heart and knees
	that smite together,

Is. 21.3. While anguish is in all loins,
On a day when the oarsmen are astounded at

the deep,

Pe. 76.6. When even the pilots find not their hands. How shall I be otherwise, since I, on a ship's deck,

Suspended between waters and heavens,

- Ps. 107.27. Am dancing and tossed about?—But this is but a light thing,
- Ex. 5.1. If I may but hold the festal dance in the midst of thee, O Jerusalem!

משברי ים

VII

אָצעַק בְּלַב נָמַס וּפִיק בִּרְכֵּיִם

אָחוֹג בִּעוֹכֵבִי יִרוּשָׁלִים: אָחוֹג וְאָנוֹע וְנָקֵל וֹאַת עֲדֵי מָקר לִא־אָהִי כֵּן וַאָנִי עַל־נַּב אֵנִי מָקר לָא־אָהִי כֵּן וַאָנִי עַל־נַּב אֵנִי הָשָׁל וְחַלְּחָל וֹאַת עְדֵים לָאַל וְחַלְחָלֶה בְּכָל־מָתְנִים לָאַל וְחַלְחָלֶה בְּכֶל־מָתְנִים:

ON THE SEA

VIII

Call greeting unto daughters and kindred. Peace to brothers and to sisters. From the captive of hope who is possessed By the sea, and hath placed his spirit in the hand of the winds

Thrust by the hand of the west into the hand of the east.

This one passeth to lead on, and that one to thrust back

I Sam. 20.3.

Between him and death is but a step. Ave, between them but the thickness of a plank:

Buried alive in a coffin of wood,

Upon no floor, with no four cubits of earth," nor even with less

He sitteth—he cannot stand upon his feet. He lieth down-he cannot stretch them forth:

Sick and afraid because of the heathen And because of the marauders and the winds. The pilot and the mariner, and all their

Job 86.12.

rabble-

They are the rulers and captains there.

The minimum amount required for burial.

יהודה הלוי

משברי ים

VIII

קראו עלי בנות וּמִשְּׁפַּחוֹת

שָׁלוֹם וְעַל־אַחִים וְעַל־אָחוֹת מַאַת אַסִיר תִּקְנָה אֲשֶׁר נִקְנָה

בַּחוּי בִּיַר מַעָרַב לִיַד מִוּרָח לַיָּם וְשָּׁם רוּחוֹ בְּיַד רוּחוֹת פַאַת פָּטִר מַעָרָב לִיַד מִוּרָח

זָה יַעֲבֹר לַנְחוֹת וְזָה לִּדְחוֹת זָה יַעֲבֹר לַנְחוֹת וְזָה לִדְחוֹת

בֵּינוֹ וּבִין מָוֶת כְּפָשֵׁע אַךּ בַּינוֹ וּבַינָיו מַעֲבָה לּוּחוֹת קבוּר בְּחַיָיו בַּאָרוֹן עַץ לֹא

קַרְקָע וְלֹא אַרְבַּע וְלֹא פָּחוֹת יוֹשֵׁב וְאִין לַעְמֹד עֲלַי רַנְּלָיו שׁכַב וְאִין רַנְלָיו מְשָׁלָחוֹת

שׁכַב וְאֵין רַגְלִיו מְשֶׁלֶחוֹת חלָה וְיָרָא מִפְנֵי גוֹיִם נַם מִפְנֵי לִסְטִים וּמַרוּחוֹת

חבל וּמַלֶּח כָּל־בְּנֵי פִּרְחָח הַם הַפְּנָנִים שָׁם וְהַפַּחוֹת Eccles. 9,11. Fame is not to the wise, nor yet favour to

Save only to them that have skill to swim.

My face is troubled at this for a moment,
(How should the inmost heart exult?)
Until I pour out my soul into the bosom of

Before the place of the Ark and the altars, And bestow upon God, who bestoweth good things upon the unworthy,

The goodness of songs and praise.

לא לחכמים שם וגם לא חן לַיִּדְעִים רַק יִדְעִים לְשָּׁחוֹת יָתְעַצְבוּ רֵנָע לְזֹאת פָּנֵי איך יַעֲלוֹ הַלַּב וְהַטְּחוֹת

עַד אָשְׁפְּכָה נַפְשִׁי בְּחֵיק הָאֵל 🐃 נֹכַח מִקוֹם אַרוֹן וּמִזְבָּחוֹת

אָנְמֹל לְאֵל נִמֵל לְחַיָּבִים טובות בטוב שירות ותשבחות:

	M.
	GLORY UNTO EGYPT
	Look on the cities and consider the villages Which Israel held in possession; And give glory unto Egypt, and lighten Thy steps; nay, tread thou not heavily
Ex. 12,12.	Upon the streets where the Divine Presence passed through To seek the blood of the covenant upon the doorposts,
Ex. 13,21-22.	
Jud. 20,2.	And thence were carven the corner stones of the people of the Lord.

Proise, above alther trumpel

תבונו למצרים

יפנות עַם־אָרנִי שָׁם נְרחּוֹת הְשָׁה עָרִים וְהָתְבּוֹנֵן פְּרָזוֹת אֲשֶׁר הִיוּ לְיִשְׂרָאַל אֲחְזּוֹת פְּעָמִיךּ וְאַל־תִּדְרֹךְ עֲזּחּוֹת בְּחִצּוֹת עֲבְרָה בָּם הַשְּׁכִינָה וְעַמּוּד אַשׁ וְעַמּוּדִי עֲנָנִים וְעַמּוּד אַשׁ וְעַמּוּדִי עֲנָנִים וְמַמּוּד אַשׁ וְעַמּוּדִי עֲנָנִים וְמַשְּׁרָ כִּלְ מְבִית עַל־הַמְּזוּחוֹת וּמִשֶּׁם חְצְבוּ בַּעְלֵי בְרִית־אֵל וּמִשָּׁם נְרוּזוֹת Ps. 80.9.

loh 38 9

-18

REFUSAL TO TARRY IN EGYPT

Praise, above all cities, be unto Egypt Whither came first the word of God.

There a chosen vine was planted.

Whose clusters became a peculiar treasure;
There the envoys of God were born.

Envoys of God, as from bridgeroom to bride:

And there God's glory came down and walked

In a pillar of fire and cloud, swathed in thick darkness:

And there the offering of the Lord was made,

And the blood of the covenant given, and redemption found.

There stood Moses to supplicate-

And verily no assembly is like unto this for prayer.—

And Israel is to be, unto Egypt and Assyria,

Isa. 19,23-24. A third, and a highway between them.

Yea, an altar of the Lord hath been in the midst of Egypt,

Neb. 9.5. To exalt His name above all praise,

18

אך לבבי ימאן

ס ב ב ב ב ב ב ב ב ב ב לְמִצְרַיִם עֲלֵי כָל־עִיר תְּהַלֶּה אֲשֶׁר הָיָה דְבַר־אֵל שֶׁם תְּחַלֶּה וָשֶׁמָה וָמִעָה וָּפָן בִּחוּרָה

וְהָיוּ אֵשְּבְּלֹתָיהָ סְגֻּלֶּה וְשֶׁם נוֹלְדוּ שְּׁלוּחֵי אֵל וְהָיוּ שְׁלוּחֵי אֵל בְּבֵין חָחָן וְכַלֶּה וְשֶׁם יָרַד כְּבוֹד הָאֵל וְהָלֵךְּ בְּעִמּוּד אֵשׁ וְעָנִן וַחַתְּלֶּה

בְּעַמּוּד אַשׁ וְעָנֶן וַחַּתֻלֶּה וְשָּמָה נַעֲשָׂה קָרְבַּן אֲדֹנִי וְנְתַּן דַּם־בְּּרִית וַיְדִי נְאֻלֶּה וְשָּמָה מַעֲמֵד משָׁה לְהַעְמִיר וְאַל לְמִצְרַים וְאַשׁוּר שְׁלִישִּיָה וּבֵינוֹתָם מְסִלֶּה וֹמִוּבַּח לְאַל הָיָה בְתוֹכָה לְרוֹמֵם אָת־שְׁמוֹ עַל־כָּל־תְּהִלֶּה And such signs and wonders and fame,
That the world is filled with the glory of His
memory.

Even her river is of the rivers of Eden.

Lam. 4,2.

And the goodness of her soil may be weighed against the garden of Eden.

We have tested her, and thus she is—yet my

Jet. 6.14; 8.11. Refuseth those that give healing so lightly:
For I know that here the Divine Presence

Jer. 14.8. Like a wayfarer, to the shade of the oak and the terebinth.

But in Salem and Zion it is like one homeborn,

For there is the Torah, there the greatness, The abode of judgment, the abode of mercy, And there may a man hope for reward of his toil.

Yea, that mountain was called of God the Mount of His heritage:

He set it aside for sanctification like the hallah.

He came down from the holiness of her unto Babylon.

While Egypt was ------2
But when, from any of the lands, a man goeth up
Unto these, highest above the high is she to

¹ The bread prepared for the sanctuary. See Levit. 24,5, and Num.15,20.

² The remainder of the text of this line is missing.

והאתת והמפתים והשם אַשֶּׁר עוֹלָם בְּהוֹד וַכְרוֹ מְמְלָּא

ונם מִנַהַרִי־עַדָן נְהָרָה וְטוּב אַרְצָה בְּגַרְעַדָן מְסֻלָּא חַקַרְנוּהָ וָכָרְהִיא אַךְּ לְבֵבִי

יָמָאַן לַמְרַפִּים עַל־נְקַלָּה וָאַדַע כִּי שָׁכִינָה נַטְתָה־שָׁם כָּארָחַ לְצֵל אַלּוֹן וָאַלָה וִעָם שַׁלַם וְצִיוֹן הִיא כָאַזָרַח וְשָׁם תּוֹרָה וְשָׁמָה הַגְּּךְלָּה מְקוֹם הַדִּין מְקוֹם הָרַחֲמִים שָׁם

וְשָׁם יִחַל אֵנוֹשׁ לִשְׂכֵר פְּעָלָה וְהַר נִקְרָא לְאֵל הַר נַחֲלָתוֹ וָהִפְּרִישׁוֹ לְהַקְדִּישׁוֹ כְּחֵלֶּה

וְיַרֵד מִקְּדְשָּׁתָהּ לְבָבָל וּמְצְרֵיִם

אָבָל אִישׁ יַעֲלֶה מִכֹּל אֲרָצוֹת אַלַיהָן מַעֲלָה הִיא לוֹ מְעָלָּה

Then why do the satirists mock at me And make me a word of reviling? Since if they believe in God's law The teaching of Israel refutes them, And if they lack faith—lo! we part With no portion in common between us.

Possibly it referred to the conception of the Divine Presence never returning to Egypt. It has been suggested that the Egyptian Jews of that time removed the line from the poem. [Ehrlich reads יְרָהְן in line 31, and supplies in line 32 the words: בְּמִוּעֵל בְּהִּ מְעֵילָה. The meaning of the two lines would then be: He who goes down from her holiness to Babylon or Egypt is as one committing against her a trespass. Ed.l.

The law against dwelling in Egypt is to be found in Deut.17,16. This text often caused qualms to the Jewish communities which settled in Egypt in the Middle Ages.

IN THE WILDERNESS OF EGYPT

19

Fate hath tossed me into the wilderness of Memphis:

Isa. 22,17-18. Bid it carry me away and toss me yet again Until I behold the wilderness of Judah,

Ps. 48.8. And come to the sides of the north, the beautiful height,

And I gird me there with glory of the name of my God.

And clothe me and veil me with the beauty of His holiness.

IN THE PATION OF THE AR

מדברי נף

אָנְפָנִי זְמָן אֶל מִדְבְּרֵינֹף אֵמר לִזְמָן יְטַלְטַל עוֹד וְיִצְנֹף עָדִי כִּיאָחָוָה מִדְבֵּר יְהוּדָה וְאָנִטָה שֶׁם יָלָר מִשַּׁם אֱלֹהָי וָאָלְבָּשׁ אָת־פָּאָר קַדְשׁוֹ וַאָצְנֹף: וָאַלְבָּשׁ אָת־פָּאָר קַדְשׁוֹ וָאַצְנֹף:

IN THE PATHS OF THE ARK

20

Turn aside with me to Zoan, to the Red Sea,

I will go round unto Shiloh to the heap of the ruined shrine,

And will get me along in the paths of the Ark of the Covenant.

Until I taste the dust of its hiding place that is more sweet than honey,

And I see the habitation of that beauteous one who hath forgotten her nest,

Since the doves be driven away, and ravens abide there.

Because of this my soul is sorely sick and grieved,

For through my sin the morn is turned to evening time.

Verily, my heart fainteth and longeth for the mount of myrrh,

Even as the soul desireth to find its inmost home.

מסעי ארון הברית

נטה בי אַלַי־צעַן ויַם־סוּף וְהַר חֹרַב וְאָפֹב אֱלֵי שִׁילה וְאֶל־תַל דְבִיר חָרַב ואַלָּדְ אַלֵי מַסְעֵי אַרוֹן הַבְּרִית עַד־כִּי אַלַחַרְ עַפַר קברוֹ אַשֶּׁר מִדְּבַשׁ עָרַב אַשֶּׁר שֶׁכְחָה קַנָּה ז וְאָרְאָה נְוַה נָאוָה 5 וְשַׁכְנוּ בְּנֵי עַרֵב וְגִרְשׁוּ בְּנֵי יוֹנָה . עַלַי־ואת מאד נַפִּשִׁי דַּוָה וְנִכְאָבָה בַקר לְעַת עָרָב כִּי שֶׁב בְּחַטָּאתִי וְיַכְסוֹף לְהַר הַמּוֹר לָבָבִי מָאר יִכְלָה כַּאִשֶּׁר תְאַו לִשְׁכֹּן נָפָשׁ בַּתוֹךְ קָרָב:

Isa. 38.19.

21

ON THE NILE

My God, the wonder of Thee is astir from age to age:

From the mouth of father to children no false-hood could be told.

And here is the Nile for witness, that Thou hast turned it into blood.

Not by magic nor by divination nor by enchantment,

But by Thy name, by the hand of Moses

And the staff which was turned into a serpent.

O be a help unto the servant who hath faith in Thee, And who hasteth to behold the places of Thy

wonder.

וזה היאור לעד

י ב - - | - - - | אַלהַי פּלְאֵך דּוֹר דּוֹר יְרְחָשׁ וּמִפִּי אָב לְבָנִים לֹא־יְכְחָשׁ וְזָה הַיְאוֹר לְעַד כִּי־דָם הֲפַּכְּתּוֹ בְּלֹא לָהָט וְלֹא לֶסֶם וְנָחַשׁ אָבֶל שִׁמְךּ בְּיַד־משֶׁה וְאַהְרוֹ הַנָה עַזָר לְעָבָד הָאֵמִין בְּךְ הַנָה עַזָר לְעָבָד הָאֵמִין בְּךְּ הַנָה עַזְר לְעָבָד הָאֵמִין בְּךְּ

ON FACIES' WINGS

On the way from Egypt to Zion

Can bodies of clay Be prison-houses For hearts bound fast To eagles' wings-For a man life-weary Whose whole desire Is to lay his face

In the chosen dust? Yet he feared and trembled

With falling tears, To cast Spain from him And seek shores beyond:

To ride upon ships, To tread through wastes. Dens of lions.

Mountains of leopards-But he rebuketh his dear ones And chooseth exile.

Forsaketh shelter And inhabiteth deserts.

While wolves of the forests Find in his sight The favour of maidens

In the sight of youths; And ostriches please him

Like singers and players, And the roaring of lions

Like the bleating of flocks;

Isa. 19.16.

Cant. 4.8.

Jer. 17.6.

Ps. 68.26.

Zech.11.3. Jud. 5.16.

בכנפי נשרים

הַיוּכְלוּ פְנֶרִים

לְאִישׁ קַץְ בְּחַיָיו לגלל לחייו

וּפָתַד וְחָרֵד

על דרכו ממצרים ארצה ישראל

|---|----

הֵיוֹתָם חֲדָרִים לְלָבוֹת קשׁוּרִים בְּכַנְפֵי נְשָּׁרִים וְכָל־מַאֲוַיַיוּ בָּמְבָחַר עֲפָּרִים וְדִמְעוֹ בְמוֹרָּד וְלָתוּר עֲבָרִים

לְהַשְּׁלִיךְ סְפָּרַד וְלְדְרֹךְ בְּצִיוֹת וַלְרַכֹּב אֵנִיוֹת וְהַרְרֵי נְמֵרִים מְענוֹת אֲרָיוֹת וְנָעֵר בְּדֹדְים וּבַחַר נִדֹדִים וְשָּׁכֵן חֲרַרִים וְנָטַשׁ חֲדָרִים

וּמֶצְאוּ בְעֵינָיו זְאַבֵי יָעָרִים כְחַן הַבְּתוּלוֹת בְּעֵינֵי נְעָרִים לְשָׁרִים וְנֹגְנִים וְחָשֵׁב יְעַנִים יְ וְשַׁאָנֵת כִּפִירִים שָׁרִקוֹת עֲדָרִים

And he setteth his delight
In the burnings of his bosom,
And the floods of his tears
Are like streams of the rivers.

He goeth up by the hills, He goeth down by the valleys,

To perform oaths,

He journeyeth, he wandereth, He passeth by Egypt, Toward the land of Canaan,

Toward the chosen of mountains.
The reproofs of his adversaries
Are renewed round about him.

But he heareth and is silent, Like a man without words;

For how long should he strive with them And how long refute them.

And why should he harass them, Seeing they are drunken?

But how call him happy
In the bondage of kings,

Which is in his eyes
But a service of idols?

Were it well to be happy
For a man simple and upright,
Like a bird that is bound

In the hand of little boys—
In slavery to Philistines,
And Hagrites and Hittites,

And Hagrites and Hittites, Alluring his heart

With other gods
Probably indicating Berbers, Mohammedans and Christians.

Ps. 104.8.

Exod. 4.10.

Job.1.1: 2.3.

יהודה הלוי וְשֶׁם שֵׁצְשׁוּעָיוּ בּיִי בְּמוֹקְדֵי צְלֶעָיוּ ופַלְנֵי דְמֶעָיוֹ יוֹ כִּיִּים כְּפַלְנֵי יְאֹרְים וַיַעַל נְבָעוֹת וְיַרֵד בָּקָעוֹת ושׁלֵם נְדַרִים לָהָקִים שְׁבְעוֹת וְיַעְבֹר בְּצֹעַן וְיַפַע וְיִצְעַן לְמִבְחַר הַרָרִים לָאָרֶץ כְּנַעַן חַלִיפוֹת סְבִיבָיו וְתוֹכְחוֹת מְרִיבָיוּ בְּלֹא אִישׁ דְּבָ<u>רִים</u> וְיִשְׁמַע וְיַחְרִישׁ וְכַמָּה יְשִׁיבַם וְכַמָּה יְרִיבֵם וְהַפָּה שְׁכְרִים ומה־יַעצִיבַם בְּעַבְרָת מְלָכִים וָאֵיך אִשְׁרוּהוּ עַבֹרַת אֲשֵׁרִים אָשֶׁר הִיא בְעֵינָיו אַנושׁ תָם וְיָשָׁר הָטוֹב כִּי־יִאְשֵּׁר

> בֿאַבֿבֿע פֿלִמְּשׁׁים בֿאַפּוֹר סְׁלְמָּּב

וְלְבוֹ מְפַתִּים

בְּיַד הַאְּעִירִים

ְוָהַגְּרִים וְחָתִּים אֵלֹהִים אֲחַרִ<mark>ים</mark> To seek their favour And forsake God's will. To betray the Creator And serve His creatures?-The face of the morning Would be black to his eyes. The cup of sweetness Bitter to his mouth. Wearied and toiling. Oppressed and weak. And longing for Carmel And the City of the Forests.2 To seek forgiveness At the peaceful graves Of the ark and the tablets That are buried there.-3 I shall hope to pass thither, I shall fall on their grave, And mine eyes, at their ruin, Shall break forth into torrents. And all my thoughts Trembling unto Sinai, Mine heart and mine eyes Unto Mount Abarim! And how should I not weep And pour forth tears, And hope therefrom

Esek. 47,2.

2 See the play on words in the Hebrew text.

² Kirjath Ye'arim.

Referring to the tradition that the Ark of the Covenant

The quickening of the dead? Since there are the Cherubim With the written tablets—

יהודה הלוי 41 וְלַעִוֹב רְצוֹן אַל לְבַקשׁ רְצוֹנֵם וְלַעְבֹד יְצוּרִים ולְבָּנִר בִּיצֵר בְּעֵינָיו שְׁחוֹרִים פָנֵי הַשְּׁחָרִים בְּפִיו מַמְרוֹרִים וְכוֹס מַמְתַּקִים ולחוץ ואמל מְיָנֶע וְעָמֵל וְנְכְסֶף לְכַרְמֶל וְקַרְיַת יְעָרִים לְבַקַשׁ סְלִיחוֹת בַּקברי מִנוּחוֹת לָאֶרוֹן וְלְחוֹת אַשֶּׁר שָׁם קְבָרִים אָצַפָּה לְעָבְרָם וָאָעְטֹף בְּקַבְרָם וְעֵינֵי לְשִׁבְרָם יְפִּיצוּן נְדָּרִים חַרַדִים לְסִינָי וְכָל־רַעֲיוֹנֵי לְהַר הָעֲבָרְים וְלָבִי וְעֵינֵי

וּמִשֶּׁם אֲחַכָּה

וְשֶׁם הַבְּרֻבִים

וְאַיךְ לֹא אֲבַכָּה

וֹדָמַע אֲפַּכָּה תְּחָיַת פְּנֶרִים

וְלְחת כְּתְבִים

Among the earth clods,
In a place of secrets,
A place of wonders,
The fountain of prophecies—
Their faces glowing
With the glory of God!
I shall fondle its dust
I shall nestle beside it
And lament upon it
As over a grave—
And the goal of my thoughts
To make my couch

'Mid my fathers' graves
In the demesne of the pure

· Go up, O ship! And seek the region Which hath for the Shekhinah Abodes within. O hasten thy flight And God's hand waft thee, And bind thou thy wings To the wings of the dawn-For them that flee and wander With the wind of the sails, For the hearts that are torn To a thousand shreds. But I am in fear of The iniquities of youth, Those which are counted In the scrolls of my God;

was buried before the destruction of the first Temple to save it from exile or desecration.

הלוי	42	
וּבִמְקוֹם סְ תָּרִים	בְּעַד הֶרְנָבִים	
וְעֵין הַנְּבוּאוֹת	מְקוֹם הַפְּלָאוֹת	
ּפְנֵיהָם מְאָי ְרִים	וּבִּכְבוֹד צְבָאוֹת	
וְאָצְלוֹ אֲקַנֵּן	אָלנן אַלנן	
בְּעַל _־ הַקְּבָ רִים	וְעָלָיו אֲלְנֵן	50
ָהֵיוֹת מִשְּׁכְּבוֹתֵי	יְסוֹף מַחְשְׁבוֹתֵי	
וּבִרְשׁוּת טְהוֹרִים	בְּקִבְרוֹת אֲבוֹתֵי	
וְדְרְשִׁי מְדִינָה	עַלָּי הַסְּפִינָה	
בְּתוֹכָהּ חֲדָרִים	אַשֶּׁר לַשְּׁכִינָה	For
וְיַר־אַל תְנִיפַּךְ	וְחוּשִׁי בְעוּפַּךְ	56
בְּכַנְפַי שְׁחָרִים	וְקִשְׁרִי כְנָפַּךְ	
בְּרוּחַ קְלֶעִים	לְנָדִים וְנָעִים	
לְאֶלֶף נְּזָרִים	ָוְלְבּוֹת קָרְעִים	
עַוֹנוֹת נְעוּרְים	וְיָרַא אֲנִי מַ־	

אַשֶּׁר הַם בְּסִפְרַי אֱלֹהֵי סְפּוּרִים

IEHUDAH HALEVI Yea, more, the iniquities Of the days of age. Changing ever. Renewed every morning. Lam. 3 23. For there is no penitence For wantonness-And whither shall I go Gen. 37.30. Between the straits? Lam. 13 I imperil myself. By forgetting my trespass, Whilst my soul and my blood Are delivered over to sin. Yet trust may be drawn From Him who is lavish of forgiveness. Isa. 55.7. And courage and strength From the loosener of captives: Ps. 68.7. And should He judge and punish, Award or deprive-Deut. 4.2.

For good or for evil

His judgments are right. Berakhoth 54a.

יְמֵי הַוְּקְנוֹת וְאַף כִּי־עֵוֹנוֹת חַלִיפּוֹת וּמִתְחַ־ דְּשׁוֹת לַבְּקָרִים וְאֵין־לִי תְשׁוּבָה בַעַד הַמְשׁוּבָה בְּבֵין הַמְּצָרִים וְאָנָה אֲנִי־בָא וָאָשָׁכַּח אֲשָׁמִי אָסַכַּן בְעַצְמִי בְיַד־חַטְא מְסוּרִים וְנַפְשִׁי וְדַמִי בְּמַרְבָּה סְלֹחַ אַבַל יַשׁ בְּטֹחַ למוציא אַסִירִים, וְחַיִּל וְכֹחַ וְיוֹסִיף וְיִגְרָע וְאָם דָּן וְנִפְּרֵע צַלַי־טוֹב וְעַל־רָע שָׁפָּטָיו יָשֶׁרִים:



A SLAVE TO LOVE

By the life of our troth, my love, by thy life and the life
Of love which hath shot an arrow at me,
Verily have I become a slave to Love, that hath pierced
Mine ear. that hath cloven my heart in twain.

Ex. 21,6.

עבד לאהבה

סִי הַבְּרִית דּוֹדִי וְחַיֶּדְ וְחַי הָאַהַבָּה שֶּׁרֵתָה בִּי חַצִּי אָסִילֹא אֱהִי עָבָד לְאַהָבָה רֵצְעָּה

אָוָנִי וְלִבִּי בִתְּרָה בַּחַצִי:

Gen. 13.3.

24

PARTED LOVERS

Isa. 57,9. Wherefore, O fair one, dost withhold thy messengers
Isa. 13,8. From the lover whose frame is filled with the pains of thee?

Knowest thou not that thy lover awaiteth nothing from fate
But to hear the voice of thy greeting?

If parting be decreed for the two of us, Stand yet a little, while I gaze upon thy face.

I know not if my heart be held back within my frame
Or if it goeth forth upon thy wanderings.

By the life of love, remember the days of thy longing, as I—

I remember the nights of thy delight.

As thine image passeth into my dream, So let me pass, I entreat thee, into thy dreams.

Isa. 51,15. Jer. Between me and thee roar the waves of a sea 31,34. of tears

And I cannot pass over unto thee.

But O if thy steps should draw nigh to cross-

יהודה הלוי

הפרידה

מַה־לֶּךְ צְבִיָּה תִּמְנְעִי צִירַיִּךְ

מְדּוֹד צָלֶעֵיו מֵלְאוּ צִירָיִךְ לא תַדְעִי כִּי־אֵין לְדוֹדֵךְ מִזְמָן

בְּלְתִי שָׁמֹעֵ קוֹל שׁלֹמוֹתִיִּךְ

אָם הַפְּרִידָה עַל־שְׁנֵינוּ נִגְוְרָה

עִמְדִי מְעַט עַד־אָחֶזָה פָנָיִךְ לא אַדעה אָם בַּין צְלָעֵי נָעֶצַר לְבִּי וָאָם יַלֶּךְ לְמַסְעִיִךְ

חַי אַהַבָּה זִכְרִי יְמֵי חִשְּׁקַךְ כְּמוֹ אָוְכֹּר אֲנִי לֵילוֹת הְשׁוּקוֹתָיִךְ בַּאָשֶׁר דְמוּתַדְ בַּחֲלוֹמִי יַעֲבֹר בַּן אָעְבְּרָה־נָא בַּחֲלֹמוֹתָיִךְּ

בּינִי וּבִינַךְ יָם דְּמָעוֹת יָהֱמוּ נַלָּיו וְלֹא־אוּכַל עֲבֹר אַלָּיִךְ אַך לוּ פָעָמַיִּך לְעָבְרוֹ מֵרְביּ

Prov. 4.16.

Isa. 21.4.

Job 14.19. Ezek. 11,19 Then would its waters be divided at the touch of thy foot

Would that after my death, unto mine ears should come

The sound of the golden bells upon thy skirts! Ex. 28 33-34 Ex.39 25-26

> Or shouldst thou be asking how fareth thy beloved. I from the depths of the tomb Would ask of thy love and thy welfare.

Verily, to thy shedding of mine heart's blood Deut. 21.7. There be two witnesses-thy cheeks and Deut. 17.6. thy lips.

> How savest thou it is not true, since these be my witnesses

For my blood, and that thine hands have shed it?

Why desirest thou my death, whilst I but desire

To add years unto the years of thy life?

Though thou dost rob my slumber in the night of my longing, Would I not give the sleep of mine eves unto

thine evelids? The fire of thee licketh up the waters of tears,

I Kings 18.38. Yea, and the waters of thy tears wear the hearts of stone

> 1 The poet refers to the bells on the skirts which are still worn in old-fashioned countries of the Orient, and also in Spain.

אָז נִבְקעוּ מֵימָיו לְכַף רַנְלָיִרְ

לוּ אַחֲרֵי מוֹתִי בְּאָוְנֵי יַעֲלֶה

קוֹל פַּצֵמן זָהָב צֵלֵי שּוּלָיִהְ אוֹ תִשְּׁאֵלִי לִשְׁלוֹם יִדִידַךְ מִשְּׁאוֹל אָשְאַל בִּדֹרַיִרְ וּבִשְׁלֹמָיִרְ אָכַן עֲלֵי שָׁפְּכַךְ דְמֵי לִבִּי שְׁנֵי עַדִים לְחָיֵיִךְ וְשִׂפְּתוֹתְיִךְ

אַיך תְּאמְרִי לא־כַן וְהַם עַדֵּי עֲלֵי דָמִי וְעַל־כִּי שֶׁפְּכוּ יָדִיִרְ

מַה־תַּחְפָּצִי מוֹתִי וְהַן אָחְפֹּץ אֲנִי שָׁנִים לְהוֹסִיף עֵל־שְׁנֵי חַיָּיִךְ אִם־תִּנְןלִי נוּמִי בְּלֵילֹ חִשְּׁקִי הַלֹא אָתַן שְׁנָת עֵינֵי לְעַפְּעַפָּיִךְ מַימֵי דְמָעוֹת לְחֲכָה אִשֵּׁךְ וְגַם אַבְנֵי לְבָבוֹת שֶׁחֲקוּ מֵימָיִךְּ

Pa 66 12

Erek.1.26.28.

Ezek. 16.13.

Gen. 20.16.

Isa. 2.16.

Job 9.9.

But now I come into the fire of longing for thee and the torrents of my weeping!

Alas, my heart! between my tears and thy glowing coals!

Yea, between the bitter and the sweet standeth my heart—
The gall of parting, and the honey of thy kisses.

Ex. 39.3. After thy words have beaten out my heart into thin plates,

Thine hands have cut it into shreds.

It is the likeness of rubies over pearls

What time I behold thy lips over thy teeth.

The sun is on thy face and thou spreadest out the night

Over his radiance with the clouds of thy locks.

Fine silk and broidered work are the covering of thy body,
But grace and beauty are the covering of

thine eyes.

The adornment of maidens is the work of human hands,
But thou—maiesty with sweetness are thine

adornment.

Sun and moon, the Plough and the Pleiads are zealous

To be brothers and sixters of thing:

To be brothers and sisters of thine;

בָּאתִי בְּאֵשׁ חִשְׁקַךְ וּמֵי בִכְיִי אֲחָה לְבִּי בְדִמְעוֹתִי וְנָחֶלֶיִךְ בִּין מֵר וּמָחוֹק יַצֵּמֹד לְבִּי וְהַם ראש הַנְּדֹד וּדְבַשׁ נְשִׁיקוֹתָיִךְ אֲחָרֵי דְבָרֵיִךְ כְּפַחִים רִקְעוּ

אחוֹ פְּתִילָם לִצְצוּ יָדָיִךְּ

מַרְאַה דְּמוּת אֹדָם עֲלֵי סַפִּיר בְּעַת אָרְאָה שְּׂפָתִיִּךְ עֲלֵי שִׁנִיִּךְ שָׁמָשׁ בִּפָנַיִּךְ וְלֵיַל תִּפְרְשִׁי

עַל־זָהַרוֹּ עָבֵי קּוְצוֹתָּוִךְּ מָשִׁי וְרָקְמָה הַם כְּסוּת גּוּפַּךְ אֲבֶל

הַחַן וְהַיפִּי כְּסוּת עֵינָיִדְ מַשְּׁבִּית עֲלָמוֹת מַעֲשֵׁה יַר־אִישׁ וְאֲתְּ הַהוֹד וְהַחָמְדָּה שְׁכִיוֹתָיִדְּ

ָּחָרֶס וְסַהַּר עָשׁ וְכִימָה מִנְּאוּ לְהִיוֹת כְּאֲחֵיִך וְאֵחִיוֹתְיָךְ

40 TEHUDAH HALEVI Men and maidens think ah! would they were but free To be thy slaves and thine handmaidens! As for my share of worldly wealth, I ask for nought But a thread of scarlet from thy lips, a girdle Gen 14 23 from thy waist. My sweet wild honey is between thy lips, My spikenard and my myrrh between thy Cant. 4.14. breasts I have placed thee as a seal upon my right hand: O would that I too Might be as a seal upon thine arms. May I forget to discern my right hand from my left. O my doe. Jonah 4.11. If I ever forget the love of thine espousals.

Cant.5.1.

Ter. 22.24.

Cant. R.S.

Pa. 137.5.

Ex. 22.15.

Ex. 30.23.

Jer. 2.2. Separation maketh my heart bitter, when I remember

Upon my lips the sweet honey of thy kisses.

With the fragrance of thy pure myrrh will I endow me with fragrance: Then perchance, through my fragrance, I may kiss thy lips.

Lo, the glory of women is the praise of thembut thou-Thy praises draw glory from thee.

בַּנְיִם וּבָנוֹת חֲשְׁבוּ אָם חֵפְשׁוּ

לְהִיוֹת עֲבָרֵיִךְ וְשִּׁפְּחוֹתִיִךְ

לא־אָשְאַלָה מַהוֹן זְמֶן חָלְלִי לְבַּר מִחוּט שְּפָתֵיִךְ חֲגוֹר מָתְנַיִּךְ

יַעְרִי וְדָּבְשִׁי בֵּין שְׂפָּתַיִּךְּ כְּמוֹ

נְרְדִּי וּמֹרִי בֵּין שְׁנֵי שֶׁרָיִהְ שַּׂמְתִּיךְ כְּחוֹתָם עֵל־יְמִינִי לוּ <mark>אֲנִי</mark>

אָהְיָה כְחוֹתָם עַל־זְרעוֹתָיִךְ

אָשְׁכַּח יִמִינִי מִשְּׁמֹאלִי יַעֲלָה אָם־אָשְׁכָּחָה אַהְבַת כָּלוּלֹתָיְךְ

בֿיטִי בּבִיטַ מָר־בִּרוֹבַרְ אָמְהַרָּה נפָת שְּפָּתִי מִנְּשִּׁיקוֹתִיּךְ הַמֵּר נְרֵד לְבִּי בְּנָלְרִי יַצְּרַת

אוּלִי בְּרֵיחִי אָשֶׁקָה אַפִּיף הָנֵּה כְבוֹד נָשְׁים חְּהַלֶּחָן וְאַתְּ בִּינִה בְבוֹד נָשְׁים חְהַלְּחָן וְאַתְּ Gen 37.7

In the field of the daughters of delight, the sheaves of love

Make obeisance unto thy sheaf.

Cant. 5.1. Would that I might live until I had gathered Spices and myrrh from amid thy footprints.

II Sam.5.24. I cannot hear thy voice, but I hear
I Chron. 14,15. Upon the secret places of my heart, the sound
of thy steps.

Ex. 32.34. On the day when thou wilt revive
The victims whom love for thee hath slain—
on the day when thy dead shall live anew,

Then turn again to my soul to restore it to my body; for on the day

Of thy departure, when thou wentest forth, it went out after thee

Ask, O doe of grace, for the peace of thy lover,
Should Time ask of thee thy request.

Pe. 107,30. Return, so our God shall restore thee to the haven

Ezek. 21.35; Of thy desire, and to the land of thy true belonging.

בִּשְׂדַה בְּנוֹת חַשֶּׁק אֲלְמוֹת אַהַבָּה תִּשְּׁחַחָין, לַאֲלְמוֹתִיךְ מִי־יִתְנַנִי אָחָיָה עַּד־אָאָרָה

בּשֶּׁם וּמֹר מָבֵּין הָלִיכוֹתָיִךְ לא־אָשְׁמִעָה קוֹלַךְ אֲבָל אָשְׁמַע עַלַי

פּלבר בּיוִם פּלבֹב לְטִיוִע טַלְלֵי סִעְרִי לְבָבִי קוֹלְבִי לְטִיוֹת חַלְלֵי

נְפְשִׁי לְהָשִׁיב אֶל־גְּוְיָתִי בְּיוֹם נָפְשִׁי לְהָשִּׁיב אֶל־גְּוְיָתִי בְּיוֹם בושלים ניבור מעלה בושלים ניבור מעלה

בְּשְׁלוֹם יְדִידַךְ יַעֲלַתִּדְחַן שַׁאֲלִי אַם הַזְּמָן יִשְׁאַל שְׁאַלוֹתִיךְ מערכן מערכן מערכן מייבר

טַפָּצַר וְאָל־אָרֶץ מְּבָרוֹתִינְר: שּוּבִי וְצוּרַנוּ וְשִׁיבַרְ אָל־רוֹתִינְרּ: אָם הַוְּמָן וְשִׁצְּל שְׁאַלוֹתְיִרְּ

OPHRA

Ophra washeth her garments in the waters Of my tears, and spreadeth them out in the sunshine of her radiance.

She demandeth no water of the fountains, having my two eyes;
And no other sunshine than her beauty.

עפרה

עָפְּרָה תְכַבֵּס אָת־בְּנָדִיהָ בְּמֵי דְמְעִי וְתִשְּׁטָחֵם לְשָׁמָשׁ זָהֵרָהּ לֹא שָׁאֲלָה מֵי הָעַיָנוֹת עִם שְׁתַּי עִינִי וְלֹא שָׁמָשׁ לִיפִי תָאֵרָה:

CHOSEN OF BRIDEGROOMS

Carry ye greeting to the chosen of bridegrooms And his loved ones and faithful friends-The greeting of a lover who overcometh the distance with his eyes. And seeth with his heart, face to face, When the two children of princes are joined, Isa. 17,10;32.5. Children of nobles, plants of loveliness, Whose faces give light through the marriage

bower Like stars through the thickness of clouds.

למבחר החתנים

שְּׁאוּ שֶׁלוֹם לְמִבְחֵר הַחֲתָנִים וְאָל־דּוֹדִים וְרַעִים נָאֵמְנִים שְׁלוֹם דְּוֹד יָחֲזֵם כְּנִים נָאֵמְנִים וְלְבוֹ יָחֲזֵם כְּנִים בְּפָנִים בְּהַתְחַבָּר שְׁנֵי יַלְדֵי וְדִיבִים בְּנִי שׁוֹעִים וְנִטְעֵי יַעֲמָנִים בְּנֵי שׁוֹעִים וְנִטְעֵי יַעֲמָנִים

כְּכוֹכָבִים בְּעֲד עַב הָעֲנִים:

וָיָאִירוּ בְּעַד חֻפָּה פְנֵיהָם

AMID THE MYRTLES

The bridal pair stand amid the myrtles, Sending forth pure myrrh on every side. The myrtle desireth the sweetness of their fragrance.

And spreadeth his wings like a cherub above

The myrtle thinketh to cover their fragrance, But the sweetness of their spices overwhelmeth his scent.

אווא אול בין ההדסים בין ההדסים בין ההדסים בין בין ההדסים

עֶפָּרִים עֵמְדוּ בֵּין הַהַדַפִּים דְרוֹר מר שֵׁלְחוּ אָל־הָאֲפָּסִים הָדַס חָמַד נְעִים רַיחָם וְנָתַן יְדַמָּה הַהַדַס רַיחָם לְכַפּוֹת וּבָשָּׁמִיהָם עֵלֵי רַיחוֹ מִבַּפּוֹת וּבָשָׁמֵיהָם עֵלֵי רַיחוֹ מִבָּפִּים:

WHY RISEST THOU, O SUN

Why risest thou, O sun, why shinest thou?

The turn of Abihail's daughter hath come.
She shameth the face of the sun with the
splendour of her-form.

She hindereth the host of heaven from their

She chooseth not to dwell in the heavens above, But maketh her heaven of the myrtle tree.

² Esther, the daughter of Abiḥail, whose name was also Hadassah, i. e. Myrtle.

מה תעלה שמש

מַה־חַּעֻלָּה שָׁכִשׁ וּמַה־חּוֹפִּיעַ הַתּבְּתַלָּה שָׁכִשׁ וּמַה־חּוֹפִּיעַ תַּחְפִּיר פְּנֵי־שָׁמָשׁ בְּוֹהַר חָאֵרָה וּצְבָא זְבְל מִמַּעֲשָׂיו תַּפְּרִיעַ לא־בָחָרָה לִשְׁכּן רְקִיעֵי מַעַלָּה וַתַּעֲשָׂה מִרְהַהֲדַם רָקִיעֵי

THE FAIR MAIDEN

The night when the fair maiden revealed the likeness of her form to me,
The warmth of her cheeks, the veil of her hair,
Golden like a topaz, covering
A brow of smoothest crystal—
She was like the sun making red in her rising
The clouds of dawn with the flame of her light.

צביה

לֵיל גָּלְתָה אַלֵּי צְבְיָה נַעֲרָה חַמֵּת לְחָיָה וְצַמֵּת שַּׁעֲרָה צָהֹב בְּעֵין אָדָם בְּכַפֹּתוֹ עֲלֵי

רַפָּתְה בְשָּׁמָשׁ בַּעֲלֹתָה חַּאֲרָה דְמָתָה כְשָּׁמָשׁ בַּעֲלֹתָה חַּאֲרִים דִיבִּים בִּעָלֹתָה חַאֲרִים

אָת־עַנְנֵי נָשָּׁף בְּלַהַב זָהֶרָה:

BY AN APPLE TREE

I lift my greeting on the wings of the wind To my friend, when the heat of the day be-Cant. 2.17. ginneth to cool.

I ask him nought but to remember the day of our parting, When we made a covenant of love by an

apple tree.

אורווי עלי תפוחווי בדא

אָשֶּׁא שְׁלוֹמִי עַל־כְּנַף הָרוּחֲ אָשֶּׁא שְׁלוֹמִי עַל־כְּנַף הָרוּחֲ אָל־דּוֹד כָּחם הַיוֹם בְּעֵת יָפּוּתָ

לא־אָשְׁאַלָה בְּלְתִי וְכֹר יוֹם הַנְּדֹר בָּכִרת בַּרִית אַהַב עֲלֵי תִפּוּחָ:

THE MEETING OF THE STARS

The stars of the world have joined to-day. 'Mid the host on high none are found like these

The Pleiads desire such unity.

For no breath can come between them. Tob 41.8. The star of the east hath come to the west: He hath found the sun among the daughters thereof

He hath set up a bower of thick branches; He hath made of them a tent for the sun.

Pa. 19.5.

כוכבי תבל אוני

פּוֹכְבֵי חַבַל פָּיוֹם חָבְרוּ בִּצְבָא רוֹם לֹא נִמְצָא פָּהַם חָמְדָה כִימָה חָבְרֶחֶם פִּי רוּחַ לֹא־יָבֹא בַּינַיהָם פּוֹכַב מִוְּרָח בָּא לַמַּעְרָב

מָצָא שָׁמָשׁ בִּבְנוֹתִיהָם הַקִּים חְפַּת עַנְפִי עָבוֹת לָשֶׁמָשׁ שָׁם אֹהָל בָּהָם:

THE DAUGHTER OF THE DAWN

Look if the daughter of the dawn hath rent The blackness of her armour. At the sound of the maiden's songs, At the sound of the song of her doves.

What word shall I drop on the house of Isaac-Amos 7.16. The branch that is like to the root? On the brow of the days it is graven That he inheriteth dominion:

> A man seeketh to ascend to the clouds If he should seek to acquire it.

Whether it please or anger them, Say unto them who would get it: Turn-for the heritage of dominion

Belongeth to her masters. Ex. 21.4.

> Perfumes from far off lands Have ridden on the wings of the wind:

The scent of purest spices From the graceful doe they have stolen, For her sake taking sweet counsel together,

Ps. 55.15. For the times of love draw nigh.

> Come down, her beloved-why tarriest thou To feed amid her gardens?

Turn aside to the couch of love. Cant. 6.2. To gather her lilies.

I The son that is like the sire.

בת שחר

שוּר אָם קָרְעָה בַּת־שַּׁחָר שַׁחְרוּת שָׁרְיוֹנֶיהָ אָל־קוֹל שִׁיבִי הַנַּעֲרָה וּלְקוֹל שִׁיר יוֹנֶיהָ:

מָה אַפִּיף עַל־בֵּית יִשְׂחָק עָנָף דּוֹמָה שׁרָשׁ עַל־מַצַח יָמִים הּוּחַק בִּי הוּא מִשְּׁרָה יוֹרֵשׁ יִדרשׁ לַעִּלוֹת אָל־שַׁחַק אִישׁ לִקנוֹתָה דּרַשׁ יִדרשׁ לַעִּלוֹת אָל־שַׁחַק

יְיַשֵּׁב לֶּהֶם אוֹ יִחַר אָמְרוּ אֶל־קוֹנֶי<mark>הָ</mark> שוּבוּ כִּי נַחְלֵּת מְשְׂרָה מְאַלִּה לֵּאדוֹנֶיהָ:

בָּלְבוּרָה סוֹר מֵּמְתְּיִקִּים עְחוֹת דּוֹדִים קּרְבוּ בִיחַ בָּשְׁמֵי חַמְרוּקִים מִיִּעְלֵת־חַן נָּנְבוּ בָּלְפָּרִה סִּמְּרְחַקִּים עְחוֹת דּוֹדִים קּרְבוּ

דּוֹרָה רַד מַה־מְּתָאַחָר לְּרְעוֹת מּוֹרְ וַנְּיָהָ לֹצְרוֹנֵת אַהָּבָה סוּרָה לָלְלִט שׁוֹשַׁנְּיהָ:

Cant. 6.10.

Tob 38.32.

Sweet apples of her breasts
Give forth their fragrance;
For thee she hideth in her necklaces
Precious fruits shining like light:
Wait a little for her precious fruits
Until the moon be full

For full-moon it will be tomorrow— Like one of the moons of her adornment, And to thee she will be a lamp, Lighting up her bowers.

Beautiful is thy fair gazelle—
Her light is sevenfold;
She would shame, but for her veil,
All the stars of heaven.
Pomegranates upon a watered branch—
Guard them from other eyes!
Though she bring her serpents forth
From behind her veil,
Thou shalt have no fear of them:
Her adders have no venom.

Cant. 4,6. The soul of the hill of frankincense
Thirsteth for the mountain of myrrh,
Hos. 2,22. Until he have betrothed her to himself in

faithfulness,

And the swallow hath found her a nest.

Pure and fair as the moon—
All praise faileth to tell of her.

The dawn of her countenance darkeneth The Great Bear and his train;

And a lamp of grace she lighteth

Before her face.

יהודה הלוי			
הֵיוֹם נָתְנוּ רֵימַ מָגֶד אור וֹרַחַ מִבר אור וֹרַחַ	הּוּדָאִים מִדַּדִּיהָ לֶךְ מִּצְפּוֹן בִּרְבִידָיהָ מִי לַעִּיבִירָ		
עַר יִשְׁלַם יָרַת	יַחַל קָט לִמְנֶדָיהָ		
תַּאִיר מְשְׁכָּנָי ה: תַּאִיר מְשְׁכָּנָי ה:	ּבְּי סָהַר יִהְיָה מֶחָר בִּי סָהַר יִהְיָה לְמְנוֹרֵה		
אוֹרָה שָׁבְעָתִים כָּל־כּוֹרְבֵי שָׁמִים שָׁמְרָה מֵעֵינִים	נָאוָה לֶךְ עָפְרֵת נָוָה הָחָפִּירָה לוּלִי מַסְוַה רְפֹנֵי סָעִיף רָוָה	And The Wh Wh	
ָצָעִיף צִפְעוֹנֶיהָ אַין רוֹשׁ בִּפְּחָנָיהָ:	כִּי הוֹצִיאָה מַאַחַר אַך אַתְּ מַהָם אֲל תִּירָא		
פַֿל-פֿעלָל פּֿשׁ נּלְאָּע װְדְרוַר צֿוֹן לָשִּ מָּאָאָּע אָלַ-נֵּר נַּמּוֹר צַמְאָּת	נָפָשׁ וִּבְעַת הַלְבוֹנָה עַר אַרְשָׁהּ לוֹ בָּאְמוּנָה בָּרָה יָפָה כַלְּכָנָה	n I	
עַיִשׁ עַל־בָּנָיהָ אָל עַבָר פָּנָיהָ:	שׁחֵר פָּנֶיהָ שִׁחַר וּמְנוֹרָת חַן הַאִּירָה	And	

Deut. 16.15.

33

TO THE BRIDEGROOM

(For rhymed version see page 159)

Rejoice, O young man in thy youth, And gather the fruit of thy joy, Thou and the wife of thy youth

Ruth 4,11. Who cometh to thine house.

Precious blessings of the only God
Shall come upon thine head together,
And thine house shall be at peace from dread,
And all who rise against thee shall be cut off.
And when thou liest down thou shalt not be
afraid:

Prov. 3,24. Thou shalt lay thee down and thy sleep be sweet.

Ps. 45.5. In thine honour, my bridegroom, ride on and prosper,
Raise up and put forth thy beauty;
And the heart of thine enemies God shall pierce,
And the sins of thy youth He will forgive,

And will bless thee in all the doings

Deut. 28.20. Of thine hand and in all thine increase.

Eccl. 12.1. And remember thy Rock and thy Creator When the good cometh which He shall bring thee:

And as thy day, so h acting strength be.

And bessed be שמח בחור old passed bak

שְׁמַח בָּחוּר בְּיַלְדוּתָדְּ וָאֵרֵה פְּרִי שִּׁמְחָתָּדְּ

אָחָה וְאַשֶּׁת נְעוּרִיף הַבְּאָה אָלּ-בִּיחָף: קר בִּרְכַּת אַל מִיִחָד: 'ָקר בִּרְכַּת אַל מִיָחָד:

לו לוא של הבואתה לְראשִׁךְ יָחַד הַבּוֹאתָה לְראשִׁךְ יָחַד ביתף שָׁלוֹם מִפָּחַד

וְכָל־מִתְקוֹמֵם בְּךּ נִכְחָד

וָאָם־תִּשְׁכֵּב לֹא־תִפְּחָד וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתָךְּ:

הַדָּרָף חֲחָנִי רְכַב וּצְלַח וְתִּפְאַרְתִּף הַצֵּלַה וְשַׁלַח וַלָב אִיבִיף אַל יִפּלַח

וֹחַמאַע נְתוּרָׁיבּ יִסְלְּח וֹבּ א'בּ וּ יַאַל יְפּּצְּּח

ניבָרָכְדְּ בְּכֹל מִשְׁלַח יָדְדְּ וְכֶּלֹ-תְּבוּאָתָדְּ:

וֹלַר צוּרְדּ וּבוֹרְאָדּ בָּעַת מִבוֹא הַטוֹב יִבִיאַדּ Deut 22 25

For children, in course of the days, shall come to thee. And as thy days, so shall thy strength be.

Blessed be thou in thy coming in And blessed be thou in thy going out. Deut. 28.6.

Thy word shall be with men of perfection, So thou be discreet wherever thou turn: And thine house shall be firmly builded. And "Peace," thou shalt call and God shall Isa. 58.9. reply.

And peace shall be thine habitation, and with the stones Of the field thy covenant. Job 5.23.

Thine honour shall ascend, and tarry not, And thee shall He call, yea, shall choose, And thy light in the night and the gloom Then shall break through like the dawn;

Isa. 58 8. And for thee, from the womb of the morning, The dew of thy youth! Pa. 110.2.

כִּי בְנֵי יָמִים יְבוֹאוּדְּ

וּכְיָמִיף דַּבְאָף

בָּרוּך אַתָּה בְּבאָך וּבְרוּך אַתָּה בְּצַאַתְּךְ:

דַבָּרְדְּ בִּמְתֵי תם תִּקְנָה

וְשֶׁלוֹם נְוָתְדְּ וְעִם־אַבְנֵי הַשֶּׁרָה בְרִיתָדְ:

וּלְּדְּ מַרָחָם מִשְּׁחָר טַל יַלְדְתָּדְ:

הוֹדְדְּ יַעֲלֶה וְלֹא יְאַחַר וְאוֹתְךּ יִקְרָא נֵם יִבְחַר וְאוֹרְךּ בְּלֵילוֹת וָשֵׁחֵר אַז יַבַּקע כַשַּׁחַר

לְמַעֵן חַשְּׁכִּיל בְּכֹל חָפְנָה

וּבֵיתְּךְּ יִכּוֹן וְיִבָּנָה

וְשָׁלוֹם הַּקְרָא וְאֵל יַעֲנָה

iciail Mark c, cr. tain Icinil

AMID THE TREES OF EDEN

Thou who, amid the trees of Eden, art a flowering myrtle tree,

And amid the stars of heaven, art the bright Orion.

God hath sent to thee a cluster of pure myrrh Of His own work, not the perfumer's skill.

The dove from whom, that day she nested in the myrtle tree.

The myrtle stole her fragrance and gave forth perfume—

Ask not, while with her, for the sun to rise; She asketh not, with thee, for the rising of the

בין עצי עדן

אַתְּ בִּין עֲצִי־עֶדְן הַדַּס פּרַחַ וּבְכִּוֹכְבִי שַּׁחַק כְּסִיל זֹרַחַ שָׁלַח לְדָּ הָאֵל צְרוֹר מִמְּר־דְּרוֹר יוֹנָה אֲשֶׁר יוֹם קּנְנָה בִּין הַהַּדַס אַל־תִּשְׁאַלָה עָמָה עֲלוֹת שָׁמָשׁ כְּמוֹ בַּלֹת שָׁמָשׁ כְּמוֹ לא־שָּאַלָה עָמָה עֲלוֹת עָרָח:

UNTO THE STARS TO REACH THEE

Would that morning might pursue me with the wind

That kisseth her mouth and swayeth her body; And would the clouds might bear to her my greeting—

Then, like her frame, so would the hardness

Thou gazelle, that choosest to rest upon the stars.

Have pity upon him who must fly unto the stars to reach thee.

עדי עש יעופף

לו שְׁחָרִים יִרַדְּפוּנִי בְּרוּחַ הַמְנַשֵּׁק פִּיהָ וְגוּפָה יְנוֹפַף וְעֲנַנִים לוּ נֵשְאוּ לָה שְׁלוֹמִי אָז בְּמָחָנָה קְשִׁי לְבָבָה יְרוֹפַף יַעֲלָה בָּחֲרָה עֻלַריעָשׁ מְנוּחָה יַעֲלֶה בָּחַמִי אָת־אֲשֶׁר עֲדַייעָשׁ יְעוֹפַף: רָחָמִי אָת־אֲשֶׁר עֲדַייעָשׁ יִעוֹפַף:

THE GARDEN OF HIS DELIGHT

Cant. 4.16. Let my beloved come into his garden
Cant. 1,12. And prepare his table and his seat,
To feed in the gardens.

The glorious flowers of the garden of his delight—
On these shall he set his eyes,

To gather lilies;

Cant. 7,14. And shall eat the hidden fruits, The new and old.

My beloved, turn in to me, To my porch and my temples; To feed in the gardens

Show thyself in my tents, Among the beds of mine aloe trees. To gather lilies

Behold, for thee, breasts of pomegranates Given for a gift!

My beloved is mine and I am his When I knock at the habitation of his temple; To feed in the gardens

י My tents אָהֶל' my aloes אָהָל'

thread you to 36

גן עדנו יום מוסחתמום.

וָיָכִין מִסְבּוֹ וְכַנּוֹ

לְרְעוֹת בָּנֵנִים

הור פּרְחַי גַּן עָדְנוֹ עֵלֵיהָם יִתּּן עֵינוֹ לִלְקִט שׁוֹשַׁנִּים

ן יאֶרָה מְנָדִים צְפּוּנִים חֲדָשִׁים גַּם יְשָׁנִים: 1

דורי סורה אַלַי לאוּלָמִי וְהֵיכֶל<mark>ַי</mark>

לְרְעוֹת בַּנַנִּים רָרָאַה בָאהָלִי בּינוֹת עֵרוּגוֹת אָהָלֵ<mark>י</mark> ללקט שושנים

האילף שבי רמונים מתנה נתונים:

לי דודי נאני לו בְּדַפָּקִי נְוַה הֵיכָלוֹ לְרעוֹת בַּנַנִים

[1 Some editions insert after line 5 the following two lines: יִשִּישוּן עוֹד בָּחָתָנִים כן בני שקבי אַקנים

Ed.] דשנים ורשננים

Jer. 2.21.

Cant. 2.4. His banner over me is love,
Cant. 2.6. And his left hand is under my head;
To gather lilies

He waters the gardens with a fountain,
His waters are faithful.

The chosen of desire are met:
They disport themselves in the garden of love:

To feed in the gardens
Precious plants they plant,

Holy seed they sow,
Ezra 9.2.

Holy seed they sow,
To gather lilies

Cuttings of glorious trees, Plants of pleasantness.

Num. 24.5. How goodly are the tents
Where the children of nobles meet,

To feed in the gardens
Sitting under the shadows,
In the gardens by the aloes.

To gather lilies
God shall give them a heritage of joy—
Children—the heritage of the Lord

Pa. 127,3. Children—the heritage of the Lord.

וְעַלֵּי אַהַבָּה דְגָלוֹ וְתַחַת לְרֹאשִׁי שְּׁמאלּוֹ לְלָלְם שׁוַשַּנִּים רָנָה בְּמַעָיַן נַנִּים מִימָיו נָאֱמָנִים: בְּחוּרֵי חָמֶד נִפִּנְעוּ

לְרְעוֹת בַּנְנִים לְרְעוֹת בַּנְנִים נְטְעֵי שוֹרַק יִּטְעוּ לְלָקט שוֹשַׁנִים לְלָקט שוֹשַׁנִים

שְׁחִילִי הוֹד נָצָנִים נִטְעֵי נַעֲמָנִים: מַה־שבוּ אַהַלִּים שָׁם נִפְּנָעוּ בְּנֵי אַצִּילִים

לְרְעוֹת בַּנַנִּים לָשִּׁבְחָּם חַּחַת צְּלָלִים : כַּנַנּוֹת עֲלֵי אֲהָלִים

לְלְקְט שׁוֹשַׁנִּים אַל יַנְחִילֵם עֲדָנִים בּיַלְט שׁוֹשַׁנִים בָּנִים:

Her hosom hath taken spoil of my heart And wrongly upon me. Factor ments, which the magicians

^{[1} The translator seems to read ning, which makes

DOVE BESIDE THE WATER BROOKS

Cant. 5.12. Dove beside the water brooks—

Gen. 3.6. A delight is she to the eyes.

Job 28.1. Lo. there is a mine for silver.

But one like my dove, who can find?

Cant. 6.4. Beautiful is my love like Tirzah,

Comely as Jerusalem.

Why turneth she hither and thither To dwell in tents,
Since in my heart is a camp for her dwelling,

Po. 104.25. Great and wide?

Her bosom hath taken spoil of my heart And wrought upon me Enchantments, which the magicians Of Egypt could not do. water 137 Weded of lavaers back

יונה על אפיקי מים:

missing tol _____

יוֹנָה עֵל־אַפִּיקִי סֶיְם. הַאֲנָה הִיא לֶעִינָיָם:

הן יַשׁ לַכָּסָף מוֹצָא הוֹ יַשׁ לַכָּסָף

יָפָה רַעְיָתִי כְּתִּבְאָא יָפָה רַעְיָתִי כְּתִּרְצָה

נָאוָה כִּירוּשָּׁלֻיָּיִם:

וּלְאָנָה וְאָנָה תִפְּנָה לִשְׁכּּן כָּאֲהָלִים וְהַנַּה בְּלְבָבִי לְשְׁכְנָה מַחֲנָה נְרוֹל וּרְחֲב יָדִיִם:

ַניַצְשׁרּבִי נִינְפַוּ דַּדִּיהָ לְלִבִּי שֵּׁפּוּ נַיַצְשׁרּבִי וַיְנָפוּ

לַבְשַיהָם אֲשֶׁר לֹא יַעֲשׁוּ כַן חַרְטָמֵי מְצְרָיִם: Consider the glory of a precious stone— How it is red and how it is white; And marvel to behold upon one stone Seven facets.

Zech. 3,9.

Turn for me into honey the gall of adders:
For every man marrieth for substance,
But I give my heart to thee
A double portion.

I Sam. 1,5.

Cheek of lilies, and mine eyes gathering;
Breasts of pomegranates, and mine hands
harvesting;
If thy lips be glowing coals
Then let my laws be tongs!

Thy two locks of hair are like an ambush For the wolves of evening;
The light of thy cheek mingleth with them
Like morning light amid the shadows.

A graceful doe, like gold of Ophir,
With her light she shameth the light of day;
Like the moon, like paved work of sapphire,
As it were the very heaven.

Ex. 24.10.

וּתְמַהּ בַּחֲווֹת עַל־אָכָן

אָחַת שָׁבְעַה עֵינַיִם: הַפָּכִי־לִי לְצוּף רֹאשׁ פָּתֶן כִּי כַל־אִישׁ בְּהוֹן יִתְחַתַּן וַאָנִי לֶדְ לְבָבִי אָתַן

מנה אחת אפים: לחי שושן ועיני קטפים

שָׁדֵי רְמּוֹן וְיָדֵי אֹסְפִּים אָם שִׂפְתוֹתֵיִךְ רְצָפִים מַלְקוֹחֵי מָלְקָחְיִם:

וֹשְׁתֵּי מַחָלֻפּוֹת כָּאוֹרֵב

משַערַך זְאַבִי עָרַב

אור לַחָיַך בַּם מִתְעֵרֵב בָּאוֹר בַּקָר בֵּין עַרְבָּיִם:

> יַצֻלַת־חַן וְכָתָם אוֹפִיר בַּמְאוֹרָה מְאוֹר יוֹם תַּחְפִּיר וּלְבָנָה כְּלִבְנַת סַפִּיר

וּכְעֵצָם הַשָּׁמִים:

אַיך תָּאָדָם וָאֵיך תִּתְלַבַּן וֹיִי

הור אבן יקרה הבן

יהודה הלוי

There is no darkness before her radiance,

Prov. 31.18. Her lamp is not quenched at night;

To the light of day her light is joined,

Till it be sevenfold.

This lover hath no friend at his side: Gen. 2.18. Come thou, be a help for him.

For it is not good that man should be alone, Eccl. 4.9. But goodly to be twain.

Ezek. 16.8. The times of love draw nigh to thee,
The season cometh to make us one;
So shall draw near the time of times
To the dancing of two camps.

וּבָא מוֹעֵד לִהְיוֹת אֲחָדִים כַּן יִקָרַב מוֹעֵד מוֹעֲדִים

לְמְחֹלֶת הַמֶּחַנֵיִם:

FORSAKEN

(The Hebrew text is translated from an Arabic song)

(For rhymed version see page 161)

I am of little worth and poor when parted From my glory, and my limbs become like a shadow.

Until I am grown old, but not by reason of my years.

For lo, my witnesses—the years of my pilgrimage!

But I have grown old in his faithlessness; for if indeed

He would return to me, my youth too would

לפרוד העתקה משיר ערבי

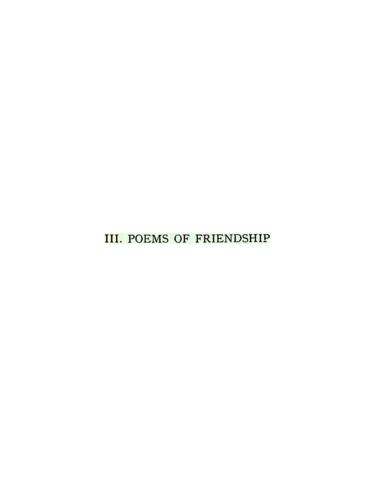
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> נְקַלוֹתִי וְדַלוֹתִי לְפֵּרוּד צְבִי וַיָּהִיוּ כַצֵּל יְצְרָי

עֲדֵי שַּׂבְתִּי וְלֹא מֵרֹב שְׁנוֹתֵי

וְהַן עַדִי שְׁנֵי חַיֵּי מְגוּרָי אַכָל שַׂבְתִּי בְּבִגְדוֹ־בִי וְאִלּוּ

ישובני ישובון לי נעורי:



TO RABBI ISAAC THE ORPHAN

Earth, like a little child, was sucking
But yesterday the rains of winter, with a
cloud for nurse:

Or she was a bride prisoned by the winter, Whose soul was yearning for the times of love. She longed for the wooing-time until the summer came,

And then the longing heart was healed.

With raiment of golden terraces and broidered work of linen, she is like a maiden

Delighting, revelling in her fair attire; Each day she maketh changes in her broideries And apportioneth apparel unto all about her.

From day to day she changeth the colours of her plants

From hue of pearl to sard and emerald. White is she now and green, and now she is red:

She is like a fair one kissing her beloved. So beautiful are her flowers that meseemeth She hath robbed the very stars on high.

¹ For alternative renderings in English of names of precious stones, see British Museum (Natural History) Special Guide (No 5) to Exhibition of Animals, Plants, and Minerals mentioned in the Bible, sec. ed. London, 1911.

Cant. 5.13.

בך הגביר יצחק

אַרַץ כָּיַלְדָּה הָיָתָה יוֹנֶקָת אַרַץ כָּיַלְדָּה הָיָתָה יוֹנֶקָת

נְשָׁמֵי סְחָו אָחָמוֹל וְעָב מֵינָקּת אוֹ הָיְחָה כַלָּה כְּלוּאָה בַּסְּתִו נַפְשָּׁה לְעַתּוָֹת אַדֵּבָה שׁוֹקָקָת חָשְּקָה לְעַת דּוֹדִים עַדַי נָנַע זְמָן

אַקת פּן וְרְקְמֵת שַׁשׁ כְּבֵת בּלְבוּשׁ עֲרוּנִת פָּז וְרְקְמֵת שַׁשׁ כְּבַת בּלְבוּשׁ עֲרוּנִת פָּז וְרְקְמֵת שַׁשׁ כְּבַת

מְתְעַנְנָה בִּלְבוּשׁ וּמְתְפַּנָקּת כֶּל־יוֹם חֲלִיפּוֹת הֵרְקָמוֹת תַּחַלִּיף וּלְכָל־סְבִיבִיהָ כְּסוּת חֹלֶקָת עִיוֹם לְיוֹם עֵינֵי צְמָחִים חַּהֲפּךּ עֵין דֵּר לְעֵין אָרָם וְעֵין בָּרָקָת תַּלְבִּין וְתוֹרִיק עֵת וֹנֵם עַת אָאָדִים מַּלְבִּין וְתוֹרִיק עֵת וֹנֵם עַת אָאָדִים

> הַּמְשִּׁיל צְבָיָה אַהֲבָה נשָּׁקְת יָפוּ פְּרָחִיהָ מְאַד עַד אָחֲשׁוֹב כִּי כִּוֹכְבַי־אַל הַיָּתָה עַשָּׁקַת בָּי כִּוֹכְבַי־אַל הַיָּתָה עַשָּׁקָת

Cant. 4,13. The Ps. 78,21. Wi

Nahum 2.8. Ezek. 7.16.

Nahum 2.5.

The garden of her plants have we sought early
With the daughter of the vine, that burneth
with flames of love—

Cold as the cold snow in the hand of him that holdeth her,
But within him she is like a kindling fire:

Out of an earthen vessel she riseth like the

We bring a cup of onyx and she is poured forth. With her we walk under the shadows, about The garden that laugheth through the weeping of the showers;

That rejoiceth while the tears of the clouds

are on her face,
Like a sprinkling of crystals scattered from a
necklace:

necklace;
That is glad for the swallow's voice, as for sweet wine.²

And the voice of the dove cooing and taking sweet counsel,

Singing through her leaves as a maiden singeth Through her veil, leaping and flitting to and fro.

My soul seeketh eagerly for the morning wind,
For therein it embraceth the perfume of the
belovèd—
The wind that playeth with the myrtle to

make it waft

Its perfume to them that love, but are very far away.

יהָרֶשׁ arthen"and יְדָרָשׁ "the sun" are identical in sound

^a This for the sake of the similarity in sound in the words קיִם מח מים and עָסִים מים

פַּרְדֵּם שְּׁלֶחֵיהָ שְּׁחַרְנוּהוּ בְּבַת־ נַפַן בִּרִשִּׁפִּי אַהַבָה נִשָּׂקת

קַרָה כָּקֹר שָׁלָג בִּיַד תֹפְשַׁה אַבָּל בִּינוֹת קָרָבִיו הִיא כָאֵשׁ דּוֹלֶקָת

מָתּוֹדְ כָּלִי חַרָשׁ כָּחַרָס תַּעֵלָה נַגִּישׁ כָּלִי שֹׁהַם וְהִיא מוּצָקת

בָה נַהַלך מַחַת צְלֶלִים עַל־סִבִיב נַנָה לְבִכְיַת הֶרְבִיב שֹׁחָקָת

תִּשְׂמֵח וְדִמְעַת עָב בִּפָּנִיהָ רְסִיס כּוְרֹק בִּדֹלַח מַצַנָק וֹרָקָת

תָשִׁישׁ עֲלֵי קוֹל סִים כְּעֵל עָסִים וְקוֹל יונה מְנַהָנֶת וְסוֹד מַמְתָּקָת

תָּרו בְּעֵר עָלָה כְּרו עַלְמָה בְּעֵר מָסֶךְ וְרֹקָדֶת וּמִשְׁתַּקְשָּׁקָת נַפָּשִׁי לְרוּחַ הַשִּׁחָרִים שִׁחַרָה פִּי בָהּ לְרֵיחַ הַיְדִיד חֹבָקת רוּחַ מְשַׂחָקָת וְתָנִיף הַהַּדַס ריחוֹ לְחשָׁקִים רָחֲקוּ מַרְחָקָת

And the myrtle boughs rise proudly aloft and bend low.

And the palm branches clap their hands at the singing of the birds.

Waving and bowing before the face Of Isaac, and the whole world laughing with his name:

For she said, "Hath not God made me to laugh

> Since I take fast hold of the cords of Isaac?" I speak, and none denieth my words, in praise Of his honour; and every ear that hearkeneth consenteth

The fame of all princes is divided between good and evil.

Yet surely is his name only good without dissent. How sweet to mine ear to hear of him

While my soul is busied in remembering him; Ave, beholding his likeness, it addeth the more-Even twofold praise, re-echoing the song.

Of thee, O lordly Isaac, my tongue shall sing Glowing words, flowing songs without pause;

For I make a covenant with thee, for the days of my life. That my tongue shall not be silent from thy

praise. Which shall I set first of thy praises, Since thy soul is joined to every honour?

With thee do noble thoughts pitch their tents:

Cen 21 6

Prov. 25.1. Isa. 32.4.

וּסְעִיף הַדַס יִגָאָה וִיכָּפַל וְכַף חַמַר בִּרון צִפּוֹר לְכַף טֹפָּקַת מתנופפה משתחוה נגד פני יִצְחָק וְתַבֵּל עִם־שָׁמוֹ צֹחָקָת תאמר הַלא עשה אֱלהִים לִי צְחוֹק כִּי בַעַבֹת יָצְחָק אֵנִי מַחָזַקת אמר וְאֵין מַשִּׁיב אַמָרֵי עַל־שָּבַח הודו ואון שֶׁמְעָה מַצְרָּקָת שַׁם כָּל־נְדִיבִים נָחֲלַק אָל־טוֹב וְרָע אָכֵן שָׁמוֹ רַק טוֹב בִּלִי מַחְלָקת מַה־נָעַמָה אָזְנִי בְּשִׁמְעוֹ כַּאֲשֶׁר נַפְשִׁי בְּזִכְרוֹ הֵיְתָה עוֹסֶקָת אַך בַּחֲזוֹתָה אָת־דְמוּתוֹ יָסְפָּה שָׁבַח וְכִפְּלַיִם לְשִׁיר מֵעְתָּקת בָּךְ הַנְּבִיר יִצְחָק לְשׁוֹנִי תַעֲנָה צַחוֹת וְשִּׁיר תַּחְבִּיר וְלֹא־מַפְּסָקת בִּי אָכְרְתָה עִפֶּךְ יִמֵי חַיַי בִּרִית מִמַהַלָּלְךּ בַּל־תְּהִי שׁתָקת מַה־זֹאת אֲקַדַם מִשְּׁבָחֵיךְ וְהַן נַפְשָּׁךְ בְּכָל־מִינֵי יָקָר מְּדְבָּקָת בָּךְ הַנְּדִיבוֹת אָהֶלֵיהָם תַּקְעוּ

Pa. 84 4

Jud. 4.10. Unto thee understanding calleth a camp together.

Prov. 7.18. Thy soul hath taken her fill of the love of knowledge

And penetrateth unto the last secret; For she hath found her a nest in thy heart,

Delighting herself in thee and leaning upon thee.

Therefore be fruitful and multiply and give
as heritage to thy seed

as heritage to thy seed
The spirit of nobleness which is thine and the
liberal hand:

Interal hand;
And see children's children unto thy children,
and may a cloud
Be pouring forth mercy upon them.

וּלְּדּ חְבוּנָה מַחֲנָה מֵןעָקּת נְּפָשֶׁךְ בְּדִירָ הַתְּבוּנָה בֵּוְעָקָת כִּי מֵצְאָה מַן לָה בְּלְבָּךְ וַחְּהִי מַשְׁמַעִּשְׁעָה עִמֶּךְ וֹמְתִי כִּי מֵצְאָה מַן לָה בְּלְבָּךְ וַחְּהִי מַצְאָה מַן לָה בְּלְבָּךְ וַחְּהִי נִים נְדִיבָה לָדְ וְיָר מַיְנָּנָקת וּרְאַה בְנִי בָנִים לְבָנִיף וְעָב וּרְאַה בְנִי בָנִים לְבָנִיף וְעָב

חָסָר עֲלֵיהָם תַּהְיָה יוֹצָקָת:

60

TO RABBI SAMUEL HA-NAGID

Nahum 3.17. The chosen of crowns
For the chosen of crowned,
And the song of songs
For the prince of princes!

Set thou a watchman;

What he seeth let him tell:
He will see the chariot
Of Samuel the Prince:

Ex. 15.20. And timbrels and dances Ranged round about him:

Ranged round about him For every neck a chain

Ezek. 16.11. And on every hand a bracelet; He goeth out in his thousands,

Num. 9.16. And so may he ever be-

To rescue the martyrs, To loose the bound.

Thou art fairer
Than the sons of men—
So art thou worthy

To be their prince.
Thy shadow is a canopy

Isa. 4,5. Over all their glory,

Jer. 29,7. Their peace is in thy peace,

And of thine honour is their honour;

In thy shadow they live
Among a nation that enslaveth them,

שמואל הנגיד

מָבְחַר גָּוָרִים לְּמִבְּחַר מִנְּזָרִים וְשִּׁיר הַשִּׁירִים לְשַׁר הֲשֶּׁרִים: אַירִים אַירִים אַירִים אָשַׁר הַשָּׁרִים:

הַעְמַד הַמְצַפָּה אֲשֶּׁר יִרְאָה יֵנִּיד הַּמְצַפָּה וְרָאָה מִרְכָּבָת שְׁמוּאֵל הַנָּנִיד וְתָפִים וּמְחלוֹת אֲשֶׁר סְבִיבִיו הָעֵמִיד

וְחָפִּים וּמְחַלְות אֲשֶׁר סְבִיבָּיו הָעֲמִיד לְכָל־צַוָּאר רָבִיד וְעַל־כָּל־יָר צְמִיד יָצָא בַּאַלָפִיו וְכַן יָהֵיָה חָמִיד

לְהַצִּיל נִמְסָרִים וְהַתַּר **נָאֵסָרִים:**

יָפָיָפִיתָ מִבְּנֵי אָדָם וְבַן זָבִיתָּ לָהִיוֹת נְנִידָם וְצִלְּךָּ חָפָּה עֲלַל־כָּלֹ־כְּבוֹרָם

וְצִּלְּךְּ יְחָיוּ עֲכַיּבֶּלִיכְּבוּיְם שָׁלוֹמֶם בִּשְׁלוֹמֶךּ וּמֵהוֹדְךְּ הוֹדֶם בְּצִלְךְּ יִחִיוּ עָם־נּוֹי מַעֲבִידָם Cant. 2,2. Like lilies abiding
In the midst of thorns.

II Kings 2,11- He is a chariot for his people

Prov. 154. And a tree of life and healing.

Ezek. 47,12. Bringing forth new fruit every month,

By the rivers of righteousness Spreading out his roots.

Jer. 17.8. Spreading out his roo Happy are his servants,

II Chron. 9,7. And happy are his men; He ruleth vet with God

Hosea 12,1. And is faithful among His saints.

And his works are brought to remembrance To teach uprightness.

The hearts of the proud ones of Shinar¹ Cry out to behold him,

And the councillors of Egypt
Yearn after his mouth;
For his thoughts

In God's secret counsel are shining, When a man inquireth

II Sam. 16,23. Of the word of God.

He is a refuge and a strength

Cant. 4.8.

To those trembling and astounded

In dens of young lions, On mountains of leopards.

Unto the uttermost part of the earth, Take wing, O my songs!

" Babylon.
" Reading 기가 "wing". Another reading is 기가 "hand".

76	רה הלוי	הלוי			
בְּשׁוֹשֵׁנְּים דָּרִים	פֵּין הַדַּרְדָּרִים:				
הוא לְעַמוֹ	וְהוּא פָּרָשָׁיוּ				
ָןעַץ חֲיִים טַ	יְבַבַּר לָחֲדָשָׁיוּ				

ועי ישַׁלַח שָׁרָשָׁיו עַל פַּלְנֵיצְדָק וְאַשֶּׁרֵי אַנָשִׁיוּ אַשְׁרֵי עֲבָדָיו עוד רד עם־אַל וָנָאֶמֶן עִם קְדוֹשָׁיו

לְלַפֵּד מֵישָּׁרִים: לַחֲזוֹתוֹ יָהִים לַב נָאוֹנֵי שָׁנָעַר וְיוֹעֲצֵי מִצְרַיִם אַחֲרֵי פִּיו נִנְהִים בְּסוֹד אֵל נֹנְהִים כִּי מַחֲשֶׁבִיו בִּדְבַר הָאֱלֹהִים בַּאֲשֶׁר יִשְאַל־אִישׁ מַחַסָה וָעוֹ לַ-חֲרַדִים וּתְמַהִים

20 וּמַצְשָּׁיו נִוְכָּרִים

וָהָרֵי הַנְּמֵרִים: בְּמְעוֹנוֹת כְּפִירִים אָל־כִּנַף הָאָרָץ שאוּ כָנֶף, רְנָנֵיוּ

Publish tidings in Spain
To my brethren and my sons,

That I minister

Unto Samuel, the chief of my princes, And Samuel doth minister

I Sam. 2.18. Before the face of the Lord:

And I had not believed to see
That which mine eyes have beheld—

Prov. 12,18. A tongue of healing for bodies, And life for the flesh.

ו הלוי בעו	יהודד אַבּוּ יהודד יהודד	7
לְאַחֵי וּבָנֵי	וּבַשְּׂרוּ בִסְפָּרֵד	
שְׁמוּאֵל ראשׁ קצִינֵי	כִּי אֲנִי מְשֶּׁרַת	
אָת־פָּנֵי יָיָ	וּשְׁמוּאֵל מְשָׁרַת	30
אַשֶּׁר דָאוּ עֵינֵי	וְלֹא־הָאֱמַנְתִּי רְאוֹת	
וְחַיֵּי בְשֶּׂרִים:	שוֹן מֶרְפַּא פְנֶרִים	'n

TO RABBI MOSES IBN EZRA-ON PARTING

. We know thee, O separation, from the days of vouth.

And the river of weeping—that ancient river! Shall we strive with fate, that hath not sinned, And with days, though days bear no iniquity?

They run in circles, in a right course, And naught is perverse nor crooked in the

Heights .-

Can this be a new thing, since naught in the world is new,

And since her laws are inscribed by the finger of God?

And how shall her words change, since they all

Are sealed by the ring on the right hand of the Most High?

> And every cause is re-found in the circuit, And every new thing hath been already many times:

And man is united but to be parted again, To bring forth out of one nation many nations.

For had not the sons of man been divided from of old.

Then would the earth not be filled with peoples.

Ind. 5.21.

Ps. 77.11.

Gen. 25.23. Gen. 11.1-9. לנד משה

I---I----

יְדַעְנוּךְ נְדֹד מִימֵי עֲלוּמִים

וְנַחַל הַבְּכִי נַחַל קְדוּמִים הַרב עם הַוְּמָן עַל־לֹא חֲטָאָה

וְעִם־יָמִים וְאֵין עָוֹן לְיָמִים פָּלָכִים הַם בְּקַר־צָדָק יְרוּצוּן

וְאֵין נִפְּתָּל וְעַקַּשׁ בַּמְרוֹמִים הַוָּה חָדָשׁ וְאֵין תַּבַל חַדָּשָׁה הַוָּה חָדָשׁ וְאֵין תַּבַל חַדָּשָׁה

וְחֻפֶּיהָ בְּאָצְבֵּע אַל ְרְשׁוּמִים וְחֻפָּיהָ בְּאָצְבֵּע אַל רְשׁוּמִים

וְאַיּךּ יִשְׁנוּ דְבָרִיהָ וְכְלֵּם בְּטַבַּעַת יְמִין עָלִיוֹן חֲתוּמִים וְכָלִּסִבָּת מְצוּאָה בַּמְּסִבָּה

וְכָל־סִבָּה מְצוּאָה בַּמְּסִבָּה וְכָל־חָדָשׁ בְּכָר הָיָה פְּעָמִים וְלֹא חֻבְּר אֵנוֹשׁ בִּי אִם־לְפָּרָד לְהוֹצִיא מִלְאם אָחָד לְאָמִים

וְלוּלַא נִפְּרְדוּ מַאָּז בְּנֵי־אִישׁ אָזַי לא־מֵלְאָה אָרָץ עַמָמִים A thing may be which is both good and evil,
Prov. 3.8; 14.30. That hath in it both marrow and rottenness
for the bones:

Isa. 8.21. If a man wax wrathful he curseth his day,
And denounceth his angered moments;
Yet that is the day that others bless.

Job 21.13. The very day they spend in pleasantness.

Moreover, all food in the mouth of the healthy
man is like honey.

But honey in the mouth of the sick is like juniper.1

And as for him that sorroweth, the lights are dark to his eyes:

He seeth them not—they are hidden from him— Ex. 40.85. Like mine eyes, on this day when the cloud resteth upon them,

When they pour forth floods at the parting from Moses—

The fount of wisdom, in whose mouth I find The place of gold, the mine of purest ore.

Friendship bound up my soul with his soul While the chariots of flight were not yet harnessed.

While as yet my soul had not adventured upon parting,

And the sons of the days were all with us complete.

The daughters of the days did bear us singly, But the daughter of love bore us as twins, In faithfulness, upon a bed of spices,

² Compare Marcus Aurelius: VI, lii,

Cant. 5,13.

יהודה הלוי וְיַשׁ דֶּבֶר אֲשֶׁר יִיטֵב וְיַרֶע ובוֹ שָׁקוּי וְרָקָב לְעֲצָמִים בְּהָתְקַצֵף אֵנוֹשׁ יוֹמוֹ יִקְלֵּל וְיָּקֹב אָת־רְנָעִיוֹ הַוְּעוּמִים וְהוֹא הַיוֹם יְבָרְכוֹהוֹ אֲחֵרִים אַשֶּׁר אתוֹ יָבַלוּ בַנְּעִימִים וְכָל־מַאְכָל בְּפִי בָרִיא כְּנֹפָת וְהַנֹפֶת בְּפִי חֹלֶה רְתָמִים וָדאָג יַחְשָׁכוּ אוֹרִים בְּעֵינָיו ולא יראם והם לו נעלמים כְּעֵינֵי יוֹם שָׁכֹן עָנַן עֲלֵיהָם לְנֹד מֹשֶׁה וְהַם יֹרְדוֹת וְרָמִים

מְקוֹר חָכְמָה אֲשָׁר אָמְצָא בְּפִיהוּ מָקוֹם הַפָּז וּמַחָצֵב הַכְּתַמִים יִדִידוּת קַשְּׁרָה נַפְשִׁי בְּנַפְשׁוֹ בְּעוֹד רְכְבֵי נִדֹד אֵינָם רְתוּמִים בְּעוֹד לֹא נִסְּתָה נַפְשִׁי פְּרִידָה ווי באברים בואתנו בני ימים שלמים בו בו יַלֶדוּנוּ בְנוֹת יָמִים פְּרְדִים 😘 😘 ילַדַתְנוּ תָאוֹמִים וּבַת־אַהְבָה יְלָדַתְנוּ תָאוֹמִים ·

אֶמְנִים עַל־עֲרוּנֵת הָבְּשָׂמִים

Isa Q4

Ter. 9.7:

Ps. 55.22.

Isa. 5.21.

Sucking the breasts of the daughter of the Tea. 66 11. vinevards.

I remember thee upon the Mountains of Separation

Which were but vesterday, through thy presence, the Mountains of Spices," And mine evelids are tarnished with tears,

And the tears defiled with blood

I remember thee, and am remembered, in the days That we passed, and they were like dreams.

Time, the deceiver of all men, hath given me in

exchange for thee Such as have war in their heart and peace in their mouth

I speak with them, even though I find within their mouth.

In lieu of thy manna, leeks and garlic. Num. 11.5. My rage and my wrath is upon those foolish ones Who are wise in their own eyes.

> Who call their falsenesses faiths. And call my faith superstition; Who sow and reap their ears of corn And rejoice in them even though they be blasted. The exterior of knowledge is as earthenware²

י Compare Cant. 2,17 הרי בחר and 8,14 הרי בשקים.

י Brody had read this obscure passage אַנְנִי דְבָר חָכְמָה חַדְשִׁים. See, however, his subsequent illuminating note to the Hebrew text No. 41, line 55, which I have now followed.

וַבַרְתִּיךְ עַלֵי הָרֵי בְתַרִים תְמוֹל הָיוּ בְדֶּ הָרֵי בְשֵּׁמִים

וְעַפְעַפֵּי מְגוֹלֶלִים בִּדְמְעַה וְהַדִּמְעָה מְגוֹלֶלֶה בְדָמִים זְכַרְתִּיךְ וְנִזְכַּרְתִּי לְיַמִים עַבַרנוּמוֹ וְהָיוּ כַחַלֹמִים

אַדַבָּר־בָּם וְאָם אָמְצָא בְפִּיהָם המורת מַנְךּ חָצִיר וְשׁוּמִים חֲמָסִי וַחֲמָתִי עַל־פְּתָאיִם

הָמִירְהְ לִי זְמֵן בֹּנֶד בְּכַל-אִישׁ אַשֶּׁר לָבּוֹ קָרֶב וּבְפִּיו שְׁלוֹמִים . אֲשֶׁר הַמָּה בְעֵינֵיהָם חֲכָמִים אַשָּׁר קָרָאוּ לְשִׁקְרֵיהָם אֱמוּנוֹת וָקָרְאוּ שַׁם אֱמוּנָתִי קְסָמִים אָשֶׁר זָרְעוּ וְקָצְרוּ שִׁבְּלֵיהָם

וְשָּׂמְחוּ בָם וְאָם הַמָּה צְנָמִים וְחִיצוֹנֵי דְבַר חָכְמָה חֲרָשִּׁים To cover up the innermost pearls;

But torches are mine wherewith to search

And to bring forth from his hidden treasuries the gems.

And I cannot rest until the sheaves

Cen. 37, 7. Bow down in wisdom to my sheaf.

And when a fool seeketh the secret, I answer

Prov. 11,22. What hath a ring of gold to do upon a swine!

And how, upon a sterile place, should I seek For my clouds to drop their rains?

And my need from fortune is light and pass-

Like the need of the soul for the body, Which, in so far as it holdeth her she giveth it life.

But when it wearieth she abandoneth it like an effigy.

The wisdom of his friend.

וְלֹא־אָשָּׁלְט עֲדֵי הִשְּׁחַּדְיִן אָרְצִיא מִנְּנָיִי הַלְּשָׁמִים וְלִי נֵרוֹת אֲחַפָּשׁ־בָּּם חֲדָרִיוּ וְלֹא־אָשָּׁלְט עֲדֵי הִשְּׁחַנִין וְלֹא־אָשָּׁלְט עֲדֵי הִשְּׁחַנִין

וְאַיְדְּ עֵּלִּ־לֹא מְקוֹם זָרַע אֲבַקּשׁ נְסָכֶל כִּי יְבַקְּשׁ־סוֹד עֲנִיתִיו נְסָכֶל כִּי יְבַקְּשׁ־סוֹד עֲנִיתִיו וְאַיְדְּ עֵּלִילִּא מְקוֹם זָרַע אֲבַקּשׁ וְאַיְדְּ עֵּלִּ־לֹא מְקוֹם זָרַע אֲבַקּשׁ

וְאֵיךְ עֵל־לֹא מְקוֹם זָרַע אָבַּגְּ עָנָנִי לַעֲרֹף עָלִיו נְּשָׁמִים וְצִרְכִּי לַזְּמָן נָקַל וְנָדְעָה בְּמוֹדצְרָךְ נְשָׁמָה לַנְשָׁמִים אשר מדי ירילנד פחים

אָשֶׁר מָדֵי יְכִילוּהָ תְּחַיֵם וְאָם־נִלְאוּ עֲוָבַתַם צְלָמִים:

THE PASSING OF RABBI BARUCH

Joel 1.14: 2.15. Why do the people call a solemn assembly? Let them alone for hitter Is the soul of all the people. II Kines 4 27 The Law is perished from Sinai. And they thirst for the word of the Lord, But there is no water to give drink to the Ex. 17.1. people. Er. 93 Lo, the hand of the Lord hath been Against the great mountain that was High over all the people. I Sam. 9.2. The sun and the moon have gone down, And heavy cloud is upon the mountain, And trembling seizeth all the people. Ex. 19.18. The destroying angel hath set his face. Hath filled his arms with coals of fire. Ezek. 10.2. And hath sprinkled them on the people. Ex. 24.8. I moan and cry in my burning fire. I say unto Fate in the bitterness of my soul: Why hast thou dealt ill with this people? Ex. 5.22 Lo, all mine assembly thou madest desolate Job 16.7. The day thou didst raise to the skies One chosen of the people. Pa. 89.20. According to Harkavy, Rabbi Baruch ben Isaac ben

Baruch Albalia. See Jewish Encyclopedia I, p. 321.

10

הרב ברוך

מַה־לֶּעָם יִקְרָאוּ עֲצָרָה הַרְפַּה־לֶּהָם כִּרמֶ<mark>רָה</mark> נָפָשׁ כָּל־הָעָם:

אָבָדָה תוֹרָה מִפִּינִי וַיִּצְמָאוּ לִדְבֵּר אֲדֹ**נִי** וְאֵין מֵיִם לְשָׁתֹּת הָעָם:

הָנָה יַר־אֲדֹנָי הוֹיָה בְּהַר־הַנָּדוֹל אֲשֶׁר <mark>הָיָה</mark> נָבֹהַ מִכְּל־הָעָם:

בָּאוּ שֶּׁמָשׁ וְהַפַּהַר וַיָּחֵרֵד כָּל־הָעָם:

נַיְּוְרק עַל־הָעָם: נַיִּוְרק עַל־הָעָם:

אָדָאַג וְאָשָׁאַג בָּחֹם אָשִּׁי וְאַמָּר לַּזְּמֶן בְּמֵּר נְ**פְּשְּׁי** לָמָה הַנַעַתָּה לָעָם:

הַן כָּל־עֲדָתִי הַשִּׁמּוֹתָ יוֹם לַשַּׁחֲק הַרְי**מוֹתְ** בָּחוּר מַעָם: Ind. 20 2

Cease, for thou workest sore destruction
When thou takest a sword to slay
The chiefs of all the people.

The cloud hath departed from them,
And the manna hath not come down for them,

Num. 21.4. And crushed is the soul of the people.

Inheriting and bequeathing the law of the
Tudges

From the seed of the Princes

Who gave themselves willingly among the people.

His words shone like the light,
And his ways were exceeding high
So that he could not walk in the way of
the people.

II Kings 12.13. Standing to repair the breach,
Prov. 20.8. And sitting on a throne of righteousness
Ex. 18.13. To judge the people—

Life was the fruit of his law;
Therefore to bear his departure
Ex. 19.23. Is too hard for the people.

While yet the Chief, Baruch, Was prepared to battle for me,

Ps. 3.7. I feared not from tens of thousands of people.

Isa. 57,15. Meek, lowly of spirit and humble,
The wisdom of his gentle tongue
Would deliver me from the strivings of
the people.

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ין דֶּרֶף כְּי מָאָד הָשְּׁחַתָּ
פַּנוֹת כָּל־הָעָם:
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עָנָן מַעֲלִיהָם נִפְּרֵד וְהַמֶּן עֲלֵיהָם לֹא־יָרָד וַמִּקְצֵר נָפָּשׁ הָעָם: נחַל וּמַנְחִיל דָּת פָּלִילִים מִזָּרַע הָאֲצִילִים

מַלָּיו כָּאוֹר נָנָהוּ הַמִּתְנַדְּבִים בָּעָם: מַלָּיו כָּאוֹר נָנָהוּ וּדְרָכִיו מָאֹד נָּבָהוּ בּ מלכת פדרה העם:

מְלֶּכָת בְּדֶרֶךְ דְּעָם: עמֵד לְּחֲוֹּק הַבָּדֶק וְישֵׁב עֵל־כָּפָא צְּדָ**ק** לִשְׁפּט אָת־הָעָם:

25 חַיִּים הָיָה פְּרִי דָתוֹ וְעֵל־כֵּן לֶשֵּׁאת פְּרִידָתוֹ לא־יוּכֵל הָעָם:

בְּעוֹד הָיָה הָרָב בָּרוּךְ לְּהִלֶּחַם בַּצִּידִי עָרוּךְ לא־אִירָא מַרְבָבוֹת עָם: עָנָו שְׁפַל־רוּחַ וְדַבָּא חָכְמַת לְשׁוֹנוֹ הָרַַבְּה סִבְּמִת לְשׁוֹנוֹ הָרַבָּא סִבְּלִשִּנִי מִרְיבֵי עָם:

Deut. 20 9.

In the day of battle he would strive for me. And on the day of prayer he would bring nigh The offering of the people. Levit. 9 15 The balm and the charm have perished. And many are the poisonous serpents Ter. 8 17. Which bite the people. Num 21 6 His land was like a garden of God, And now that his lofty branches have fallen, Isa. 40 7 Surely but grass is the people. A fount of wisdom ever growing stronger; And trusty-for once he had spoken Tob 33 14 He was believed of the people. Er. 431 How sweet were the beauteous words When Baruch read in the Book Ter. 36.13. In the ears of the people! Guiding with faithfulness, and shepherding, Ps. 80.2. Seeking those cast out and astray. So as not to send away the people: Ex. 8.25. A fountain of justice, and its lord, Interpreter of truth, and its tongue, Making it clear to the people: Neh. 8. 7. A good interpreter, telling of uprightness, He, by his righteousness, made atonement For himself and for his people. Levit. 16.24.

> In peace he shall place in his stead And appoint after him his two sons,

Captains of hosts at the head of the people:

יום קרב הוא בַעֲדִי יָרִיב וּבְיוֹם חָפַּלֶה הוּא יַקְרְיֵב אַת קרבּן הָעָם:

> וַיְנַשְׁכוּ אָת־הָעָם: אָבָּר הַצֵּרִי וְהַלְּחַשׁ וְרַבּוּ צִפְּעַנִי נָחָשׁ וַיְנַשְׁכוּ אָת־הָעָם:

35 הָיְחָה אַרְצוֹ כְּנַן אֱלֹהִים וּבִנְפֹּל סְעָפָּיו הַנְּבֹהְים

אָכַן חָצִיר הָעָם: מַעָיַן חָכָסָה מִתְנַבַּר וְנָאֶמֶן כִּי בְאַחַת יְדְבַּ<mark>רּ</mark> וַיִּאָמֵן הַעָם:

ַנַיָּאָמַן הָעָם: מַהדּנָּעַמוּ אָמְרַי־שָּׁפֶּר בִּקְרֹא בָרוּךְ בַּּפַפָּ<mark>ר</mark>

לבלמי מבבותם: בּאָזוֹה בּאָמיּנָע וְרָעָה בְּאָמיּנִי וְרָעָה בּאָזוֹה בּאָם:

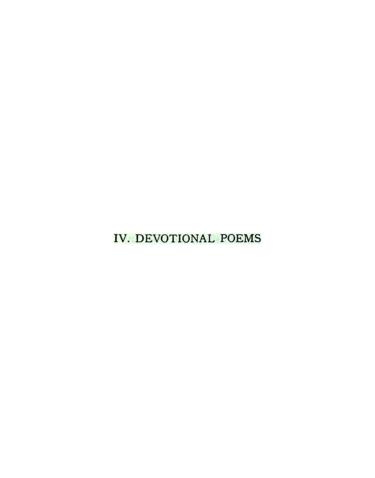
לְבְלְתְּיֵ שֲׁצֵּח אָת־הָעָם: מַעִיון הַדִּין וַאָּדוֹנוֹ יַמְלִיץ ישָׁר וּלְשׁוֹנוֹ מִבִינִים אַת־הַעָם:

פֿאָרו וּבִעַּר הָעָם: אַ מַלִּיץ טוֹב יָשָׁרוֹ יָסַפּּר וּבְצִרְקָתוֹ יָכַפּּר יְסִלִּיץ טוֹב יָשָׁרוֹ יָסַפּּר

שָׁרֵי אָת־פָּנִיו וְיִפְּקֹר אַחֲרָיו שְׁנֵי **בָנְיו** בְּשֶׁלוֹם יָקַדַּם אָת־פָּנִיו וְיִפְּקֹר אַחֲרָיו שְׁנֵי **בָנְיו** A precious son whom God shall instruct, And a child of delight, his second one— He also shall become a people.

Ezek. 37,16. And all the house of Israel shall be their companions;
In their days shall the mountains bear

Ps. 72.3. Peace for the people.



BEFORE THEE IS MY WHOLE DESIRE

O Lord, before Thee is my whole desire—Yea, though I cannot bring it to my lips.

Thy favour I would ask a moment and then die—
Ah, would that mine entreaty might be granted!

That I might render up the remnant of my spirit to Thine hand, Then should I sleep, and sweet my sleep would be.

When far from Thee, I die while yet in life; But if I cling to Thee I live, though I should die.

Only I know not how to come before Thee, Nor what should be my service nor my law.

Show me, O Lord, Thy ways! And turn me back from bondage of my folly;

And teach me, while there yet is power in me To bear affliction; scorn not mine abasement

Ere yet the day I grow a burden on myself, The day my limbs weigh heavy each on each; ארני נגדך כל תאותי

and sojoungs app Lonher words is mine appo

אַדני נְנְדְּךְּ כָל־תַּאַנְתִי וְאִם־לֹא אַצֵלֶנָה עַל־שְּפָּתִי רְצוֹנְךְּ אָשְאֵלָה רָנֵע וְאָנִוְע

וּמִריִתַן וְתָבוֹא שָׁאֵלֶתִי וְאַפְּקִיד אָת־שָׁאָר רוּחִי בְּיָדְדְּ

אָבָל לא־אָרְעָה בַּפָּה אָקַדָּם וְאִם־אָרְבַּק בְּּךְ חַיַי בְּמוֹתִי בְּרָחָקִי מִמְּדִּ מוֹתִי בְחַיָּי בְּרָחָקִי מִמְּדְּ מוֹתִי בְחַיָּי

וּמַה־תִּהְיָה צֵבּרָתִי וְדְתִי דְּרָכִיךּ אֲדֹנָי לַמְדַנִי וְשׁוּב מִמַּאֲסֵר סִכְלוּת שְׁבוּתִי

ְּוְהוֹרֵנִי בְּעוֹד יָשׁ־בִּי יְכלֶת לְהָתְעַנּוֹת וְאֵל־תִּבְזָה עֲנִּוּתִי בְּטָרָם יוֹם אֵהִי עָלַי לְמַשָּא

ווים יִכְבַּר קְצָתִי עַל־קּקּאָתי יִי

Recl. 2.11.

When I am bowed despite me, and the moth Eateth my bones aweary of sustaining me;

And I fare forth whither my fathers fared, And where they rested find my camping place.

Stranger and sojourner am I on face of earth, While in her womb is mine appointed home.

My youth, until to-day, hath done its pleasure:
But when shall I do good for mine own soul?

The world which Thou hast set within my heart

Hath held me back from seeking out mine

Hath held me back from seeking out mine end;And how then shall I serve my Maker, while

And how shall I aspire to lofty place?—
Tomorrow morn the worm will be my sister;

And how upon a day of gladness shall my heart be glad?—

I know not if it shall be well with my tomorrow;

For lo, the days and nights are pledged together

All to consume my flesh till I am gone,

To scatter to the wind the half of me, And half of me restore unto the dust.

וְאָכֶּנֵע בְּעַל־כָּרְחִי וִיאכַל עַצָמֵי עָשׁ וְנִלְאוּ מִשְאַתִי

וָאָפַע אַל־מִקוֹם נַסְעוּ אֲבוֹתִי וּבִמְקוֹם תַּחֲנֹתָם תַּחֲנֹתִי כְּנֵר תּוֹשָׁב אֲנִי עַל־נֵב אַדַמָה

וְאוּלֶם כִּי בְּבִטְנָה נַחֲלֶתִי נעורי עד־הַלוֹם עשׁוּ לְנַפִּשָׁם

וּמָתֵי נַם־אֲנִי אָעְשָּׁה לְבֵיתִי וָהָעוֹלֶם אֲשֶׁר נָתַן בִּלְבִּי מְנַעַנִי לְבַקֵּשׁ אֲחַרִיתִי

וְאֵיכָה אָעֲבֹד יֹצְרִי בִּעוֹדִי אַסִיר יִצְרִי וְעָבֶד תַּאֲנָתִי וְאֵיכָה מַעֲלָה רַמָה אֲבַקּשׁ

וּמֶחֶר תַּהְיָה רַמָּה אֲחוֹתִי וְאֵיךְ יִיטַב בְּיוֹם טוֹבָה לְבָבִי וְלֹא אַדַע הַיִיטַב מֶחֱרָתִי וְהַיָּמִים וְהַלֵּילוֹת עֲרַבִים לְכַלוֹת אֶת־שְׁאַרִי עַד־כְּלוֹתְי

וְלֶרוּחַ יְזָרוּן מַחֲצִיתִי וְלֶעֶפֶר יְשִׁיבוּן מַחֲצִיתִי

What can I say? Temptation doth pursue me As doth an enemy, from youth to age;

And what hath fate for me if not Thy favour? If Thou art not my lot, what is my lot?

I am despoiled and naked of good works, Thy righteousness alone my covering—

But why make longer speech, why question more?

O Lord, before Thee is my whole desire.

וְּמָה אֹמֵר וְיָצְרִי נְלָדְּהְּ כָל-תַּאָוָתִי: וְאָם אִּיוֹיַב מִנְעִיּרֵי עַד־בְּלוֹתִי וְאָם אִינְךְּ מְנָתִי מַה־מְנָתִי וְאָם אִינְךְ מְנָתִי מַה־מְנָתִי וְאָם אִינְךְ מְנָתִי מַה־מְנָתִי וְעוֹד מָהַ אֲשִׁים שׁוֹלְל וְעָרוֹם וְעוֹד מָה אַמָר וְיִצְרִי וִיְרְדְּפָנִי וְעוֹד מָה אַמַר וְיִצְרִי יִיְרְדְּפָנִי

A SERVANT OF GOD

Ah, would that I might be a servant of God, my Maker!

Though every friend were far from me, yet He would draw me near.

> My Maker, my Shepherd, Thou possessest my soul and my body; Thou discernest mine aim, Thou seest my thoughts, My path and my couch; And Thou siftest all my ways.

Ps. 139,2,3.

If Thou help me, who shall make me stumble? If Thou restrain me, who else can set me free?

Mine inmost parts do yearn To be in communion with Thee, While yet my cares Set them afar from Thee, And my paths incline From the path of Thy steps.

Lord, teach me! let me tread along Thy truth,

And gently lead me on in judgment and condemn me not.

עבד אלוה

עָבָר אֱלוהַ עשׁנִי מריתנני כָל־דּוֹד וְהוּא יַקְרִיבַנְי: וירחקני נַפִּשִׁי וְנֵוִי קַנִיתָ יצרי ורעי בַּנְתָּ לְרַעִי וּמַחְשָׁבוֹתֵי רָאִיתָ וכָל־דְרַכֵי זַרִיתָ אָרְחִי וְרַבְעִי מִי זָה אֲשֶׁר יַכְשִׁילֵנִי אָם תַּעִוּרֵנִי מִי בִלְּחְד יַתִּירַנְי: אוֹ תַעְצְרֵנִי לָהְיוֹת קָרבִים אַלֶּיף קמו קרבי אוּלָם עֲצָבִי יַרַחַקוּם מַעָלִיךּ

יַטּוּ נְתִיבֵּי מַעָּנְלִיףּ יָהּ לַמְּדַנִּי בַּאְמְחָּךּ הַדְרִיכִּנְי וּלָאַט נְחַנִּי בָּדִּין, וָאָלֹיתַרְשִּׁיעַנְי: If I am even in youth
Too weak to do Thy will,
How then in old age
Can I yet hope and watch?
O God, heal, I beseech Thee!
With Thee, O God, is the healing.

The day old age shall root me up, and my strength forget me,
Do Thou not leave me, my God; do not forsake me

Crushed and weak,
I sit and tremble every moment;
Naked and despoiled,
I go on my vain wanderings;
And I am polluted
Through my manifold sins and transgressions.

Between Thee and me—iniquity which divideth us,
Holding me back from seeing Thy light with mine eyes.

Incline Thou mine heart
To do the service of Thy kingdom,
And my thought
Make pure for knowledge of Thy Godship;
And in my time of pain
O stay Thou not Thine healing.

Ter. 51.18.

יהודה הלוי 91 לַעשות רצונף מתרפה וַאָנִי בְּעֶדְנָה אַף כִּי־בִוָקנָה מַה־זָה אֲיַחַל וַאְצַפָּה כִּי עִמְך אַל הַמַּרְפַּא אַל נָא רְפָּא נָא זַקנָה וְכֹחִי יִנְשֵׁנִי יוֹם תִּתְשׁנִי צוּרִי וְאֵל־תַעַןבַנִי: אַל־תִּטְשֵׁנִי אַשֵּׁב וְחָרֵד לִרְנָעִי דַכָּא וְאָמְלָל אַלַדְ בְּהַבְלֵי תַעְתּוּעָי עָרוֹם וְשׁוֹלֶל וַאָנִי מְחֹלֶל מַרב חֲטָאֵי וּפְשָּׁעָי עוֹן אֲשֶׁר יַבְדִּילֵנִי בַינְך וּבִינִי לָרְאוֹת בְּאוֹרֶךְ עֵינִי: ויחשכני

הַטָּה לְבָבִי

וּבְעַת כְּאַבִי

וּמַחֲשָׁבִי

לַעְבר עֲבֹדַת מַלְכוּתְדְּ

טַהַר לְדַעָה אֱלָהוּתְךּ

אַל־נָא תְאַחַר רִפְאוּתְךּ

Answer, O my God, keep not silence, afflict-

ing me,
Redeem me now, I pray, and say unto Thy
servant: I am here.

אַל־תָּחֲשָּׁה וּתְעַנֵּנִי

וָאָמר לְעַבְדֶּךְ הָנֵּנִי:

אַלִי עֲנֵנִי

שַׁנִית קנֵנִי

ASLEEP IN THE BOSOM OF YOUTH

Asleep in the bosom of youth, how long wilt thou rest?

Know that boyhood is shaken off like tow. Are the days of dawn for ever? Rise, go

Prov. 13.24. See, the angels of old age do chasten thee betimes.

Then shake thyself from temporal things, as

Cant. 5.2. That shake themselves from the drops of the night.

Dart like a swallow to find release from thy trespass,

And from the happenings of the day which

Prov. 27.1. And from the happenings of the day which rage like the ocean.

Pursue after thy King in the intimate com-

Jer. 31,11. Of souls that flow unto the goodness of the

ישנה בחיק ילדות

ּ יְשֵׁנָה בְחַיק יַלְדוּת לְמֶתֵי תִּשְׁבְּבִי דְּעִי כִּרִנְעוּרִים כַּנְעֹרֶת נִנְעֵרוּ

רָאָי יְמֵי הַשַּׁחֲרוּת קוּמִי צְאָי רְאָי מַלְאָכֵי שַׂיבָה בְּמוּסָר שְּחֲרוּ

וְהָתְנַצֲרִי מִן־הַזְּמֶן כֵּצְפֵּרִים אֲשֶׁר מַרְסִיסֵי לֵיְלָה יִתְנַצֵרוּ

אָי כַּדְרוֹר לִמְצוֹא דְרוֹר מִמַּצְלַדְּ אָי כַּדְרוֹר לִמְצוֹא דְרוֹר מִמַּצְלַדְּ

נְּשְׁמִּוֹת אֲשֵׁר אָל־טוֹב אַדְּנֵי נָהַרוּ: הַיִי אַחֲרֵי מַלְכַּךְ מְרַדְּפָּת בְּסוֹדְ נְשָׁמוֹת אֲשֵׁר אָל־טוֹב אַדְּנֵי נַהַרוּ:

WHO IS LIKE THEE

Job 12,22. Who is like Thee, revealing the deeps, Ex. 15.11. Fearful in praises, doing wonders?

The Creator who discovereth all from nothing, Is revealed to the heart, but not to the eye; Therefore ask not how nor where—

Jer. 23.24. For He filleth heaven and earth.

Remove lust from the midst of thee;

Job 31.33. Thou wilt find thy God within thy bosom,

Walking gently in thine heart—

He that bringeth low and that lifteth up.

And see the way of the soul's secret;
Search it out and refresh thee.
He will make thee wise, and thou wilt find freedom,
For thou art a captive and the world is a prison.

מי כמוך

מִי כָמוֹךּ עֲמְקוֹת גֹּלָה נוֹרָא תִהִלֹת עַשֵּׁה־פָּלָא:

> וֹצֵר הִמְצִיא כֹל מַאָּיִן נְנָלֶה לְלַבָּב לֹא לֶעָיִן כַּן אֵל־תִּשְׁאֵל אֵיך נָאָיִן

בִּי שָׁמַיִם וְאָרֶץ מָלַא:

מָחָהַלּךְ לָאֵט בִּלְבָבָּךְ מִחְהַלֵּךְ לָאֵט בִּלְבָבָךְ הוא הַמּוֹרְיד וְהוּא הַמַּעַלָּה:

וֹרְאַה דָּרָךְ סוֹד הַנָּפָשׁ וַחַלָּר אֹחָה וּבָה תִּנָּפַשׁ הוא יַשְּבִּילְךְ וְתִמְצָא חפָשׁ בִּי אַתְּ אָסִיר וְעוֹלָם כָּלָא: Make knowledge the envoy between thyself and Him:

Aboth 2,4. Annul thy will and do His will;

And know that wheresoever thou hidest thee, there is His eye,

Jer. 32,17. And nothing is too hard for Him.

Prov. 8.24.26. He was the Living while there was yet no dust of the world;

And He is the Maker and He the Bearer;

Isa. 28.4. And man is counted as a fading flower—
Isa. 34.4. Soon to fade, as fadelh a leaf.

דַעַת שִים צִיר בַּינִדְ וּבֵינוֹ וּבַטַל רצונף וַעֲשֶׁה רצונוֹ

וָדַע כִּי בַאֲשֶׁר תַּסְתִּיר עֵינוֹ וְדָבָר מָנוּ לֹא־יִפּּלָא:

הוא הַחַי בְּאֵין עַפְרוֹת מַּבַל הוא הָעשָׁה וְהוּא הַפּבַל הַּ

ואַדם נָחְשֶׁב כְּצִיצַת נֹבֵל ו אינים או הוא Joliot son Lavall פַּנְבֹל עֲלֶה:

HAST THOU FORGOTTEN?

(For rhymed version see page 162)

Cant. 1.13. My love, hast Thou forgotten Thy resting between my breasts?

And wherefore hast Thou sold me for ever to

Have I not followed Thee of old through a land not sown?

Lo, Seir and Mount Paran and Sinai and Sin are my witnesses.

And my love was Thine, and Thy favour upon me,

And how now hast Thou apportioned my glory away from me?

Thrust unto Seir, cast out unto Kedar, Tested in the furnace of Greece, afflicted under the yoke of Media—

Is there, beside Thee, a redeemer or, beside me, a captive of hope?—
O give Thy strength to me, for I give Thee

my love.

השכחת רשות לנשמת

חַנֹתְךּ בְּבֵין שֶׁדֶי יָדידי הַשָּׁכַחְתָּ צְמִיתָת לְמַעְבִירָי ולֶמָה מְכַרְתַּנִי הַלא אָז בָּאָרַץ לא וְרוּעָה רְדַפְּתִיךְּ וְסִינֵי וְסִין עַדֶּי וְשַׁעִיר וְהַר־פָּארָן וְהָיוּ לְךְ דּוֹדֵי וָהָיָה רְצוֹנְךְ בִּי כְּבוֹדִי לְבִלְעָדָי וְאַיִר תַּחֲלֹק עַתָּה דְּחוּיַה אֱלַי שַּׁעִיר הַרוּפָה עֲדֵי קַדְר מְעָנָה בְּעַל מָדָי בְּחוּנָה בְּכוּר יָוָן ד. בּוֹיני וּבְלְתִּי אֲסִיר תִּקְנָה הַיַשׁ בִּלְתִּךְ נֹאֵל לְּךְ אַתְנָה דוֹדֵי: תְּנָה־עָזְךְּ לִי כִּי

THEY THAT KNOW MY SORROW

Job 41,11. They that know my sorrow add a spark to the fire of my heart

Cant. 5.9. When they ask me: How is thy beloved more precious than another love?

Praises and dark sayings fail to tell of Him;
He is all desirable; His majesty cannot be
sought out;

Ezek. 26,16. Therefore do I clothe myself with terrors at His flight.

Ah, pity me, and speak unto the heart so moved,
Or comfort me; for how endure love and separation?

Ex. 23.21. And His name is within me—like fire in my reins,

Jer. 20,9. Bound within my heart, shut up in my bones:
And they rebuke me—they that despise my
statutes—

And they reproach me when I seek to serve-Him, And they revile me when I give glory to His Name

They think to set me far, O God, from Thy service:

יודעי יגוני זולת

מַה־נָּחֲמָד דּוֹדַךְ מִדּוֹד:

לא נָחָקַר הוֹדוֹ

כָּאֵשׁ בְּכִלְיוֹתָי

יָסְפוּ בָּאֵשׁ לְבִּי כִּידוֹד יודעי יגוני

כִּי שָׁאֲלוּנִי

נָלָאוּ לְהַנִּידוֹ הרות וחידות כָלוֹ חַמוּדוֹת על־כַּן חַרָדוֹת

אַלְבַּשׁ עֲלֵי נוּדוֹ וְדַבְּרוּ עֵל־לָב יִדּוֹד נא נחמוני

אַיך אָוּכְלָה אַהְבָה וּנְדוֹד: אוֹ רַחַמוּנִי

> ושמו בקרבי קשור בְּלְבִי

עָצָר בְּעַצְמוֹתָי בּוֹזִים לְחֻקּוֹתָי וַיִּגְעֲרוּ בִי יוֹם אָדְרְשָׁה אתוֹ לַעְבוֹד וַיְחַרְפּוּנִי כִּי אָחְנָה לִשְׁמוֹ כָבוֹד: וַיְגַדְפוּנִי דמו לְרַחְקִי אַל מַעֲבֹדָתְדְּ

But my suffering and oppression are better than Thine estrangement:

My portion and my pleasure, the sweet fruit of Thy law.

Let my right hand forget-if I stand not before Thee:

Let my tongue cleave—if I desire aught but Ps. 137.5-6. Thy law.

> Lo, in mine ears the sound of Thy praise-The Red Sea and Sinai are witnesses to Thy greatness: How shall my thoughts dwell on any but Thee?

My heart and mine eyes will not suffer my feet to slip. For this, the Lord, is One: there is none beside Him

REDEMPTION

	REDEWITION
Ex. 19.4.	The dove Thou hast borne on eagles' wings, That hath nested in Thy bosom in the inner- most chambers— Why hast Thou left her flying about the forests
Isa. 19,8.	While on every side are spreaders of nets? Strangers entice her with other gods,
Jer. 13,17.	But she in secret weepeth for the lord of her youth. And Dishan and Dishon ¹ speak smoothly to her,
Hos. 2.9.	But she lifteth her eyes to her first husband:-
Ps. 16,10.	Why hast Thou abandoned my soul to the
13. 10,10.	grave—
Ruth 4,4.	While I know there is none beside Thee to redeem?
Cant. 5.2:6.9.	Shall she that was undefiled go ever with
Isa.47.2.	uncovered locks.
	A contempt and appalment to Mizzah and
	Shammah?2
	Lo, the bondwoman's son ³ hath spread terror for me,
Ps. 78.9.	For with hand upraised he shot with the bow,
	¹ Horites, inhabitants of Edom. (Gen.36,21). ² Edomites, grandsons of Esau. (Gen.36,13). ³ Ishmael. (Gen.21,10). Note the play with the names of the nations mentioned.

אין זולתך לגאול נאולה

יוֹנָה נְשָּׁאתָהּ עַל־כַּנְפֵּי נְשָּׁרִים וְקִנְּנָה בְּחַיִקְּךְּ בְּחַדְרֵי חֲדְרִים לֶּמָה נְטַשְׁחָהּ נוֹדְדָה בַיְעָרִים וּמִכּּל עֲבָרִים פֿרְשֵׁי מַכְמֹרִים יְסִיתוּהָ זָרִים בַּאלהִים אֲחַרִים וְהִיא בְּמָסְתִּרִים תִּבְבָּה לְבַעַל נְעוּרִים

וּבֶּרְדִּישָׁן וְדִישׁוֹן יַחֲלִיק לָה לֶשׁוֹן וְתָשָּׁא אִישׁוֹן לְאִישָּׁה הָרָאשׁוֹן לָמָה תַצַּוֹב נַפְשִׁי לִשְׁאוֹל וּ וָאַדְעָה כִּי אֵין ווּלָתְךּ לִנְאוֹל:

תְּהָי גְּלוּיֵת צַמָּה בָּזָה וְשַּׁמָּה לְמִזָּה וְשַׁמָּה וּבְדְהָאָמָה הָצֵטַנִי אֵימָה כִּי בִיִּד רָמָה קָשָׁת רָמָה

And my tent became a high place for Oholibamah." And Oholibah2—how shall she still hope, and how long? Since there is no miracle and no sign, no vision, no sight-And should I ask to behold when shall be Dan 198 the end of these wonders. The prophecies answer: Thou hast asked II Kings 2 10. a hard thing. The daughters lapped in luxury are exiled from their homes. From green couches and quiet resting places, Isa. 32 18 And scattered amid peoples of no understand-Isa. 27.11. ing, Of strange lips and other tongues; Isa. 28.11. Yet have they kept the faith, nurtured among these. And to pictured idols have refused to humble Ex. 103 themselves Then why standeth He afar off that dwelleth Ps. 10.1. in the skies. While my ruler oppresseth and my beloved is afar?s And as for the end of days-verily one Neh. 13.6. asketh! I Sam. 20.6.28 Wife of Esau. (Gen.36, 2,5,18). ² Jerusalem. (Ezek.23,4). Note the deft play on

words in lines 15 and 16.

3 Note the play by transposition of letters.

הלוי	יהודה 10	0
לְאָהֶלִיבָמָה לְאָהֶלִיבָמָה	וְאָהֵלִי בָמָה	15
הְיַחֵל עוֹד וְכַמָּה	וְאָהֱלְיבָה מֵה־	
וָאַין־חָזוֹן וּמֵּךְאוֹת	וְאֵין־מוֹפַּת וְאֵין־אוֹת	
מָתִי כֵּץ הַּפְּל <mark>ָאוֹת</mark>	וְאָם־אָשְׁאַל לִרְאוֹת	
הַקְשִּׁיתָ לְשְׁאוֹל:	יַעֲנוּ נְבוּאוֹת	
בילי ממדונים	ibai ail aireana pea	20
הָגְלוּ מִמְּדִינוֹת	וּבָנוֹת עֲדִינוֹת	-
וּמְנוּחֹת שַּׁאֲנַנּוֹת	מְמָּטוֹת רַעֲנַנּוֹת	
עם לא־בְינוֹת	וְנִפְּזְרוּ בֵינוֹת	
וּבְלְשׁנוֹת שׁנוֹת	בְּלַעֲנֵי שָׂפָּה	
בָּם הָיוּ אֱמוּנוֹת	אַך שָׁמְרוּ אֱמוּנוֹת	
מֵאֲנוּ לַ עָנוֹת	וְלָאֱלִילֵי תְמוּנוֹת	25
	And require upon them	
עָמֵד דָּר שָּׁחַק	וְלֶּמָּה בַמָּרְחָק	
וְרוֹדְי רָחַק	ורודי בֿטַק	

וּלְקַץ יָמִים

:נְשְׁאַל נִשְׁאוֹל

The banner of brotherhood is removed from me

Isa. 52,2. And the foot of pride is yoke and band upon me;²

And I am chastened with cruel castigation, Exiled and prisoned, vexed and thrust away; Wah. 3.17. Without marshal or chief, without king or

Hos. 3.4. prince,
While the foe turneth towards me, and my
Rock turneth away.

Deut. 2.5. He hath ruined in His wrath the Place of His foot-steps,

And burnt in His indignation His doorposts
and His threshold,
And a fire is kindled in His anger that

Deut. 32.22. And a fire is kindled in His anger that burneth unto Sheol.

Ps. 77.8. Will the Lord reject for ever?

Is there no end to the times appointed of my dreams?

Num. 10,35. Rise up, O Lord, and let mine adversaries be scattered,

And return to mine habitations, to the innermost shrine:

Reveal to mine eyes Thy glory as from Sinai, Ps.79,12; 94.2. And requite upon them that reproached me² a recompense for my sorrow.

- ¹ The idea is of the foot being placed on the neck of the fallen foe.
- ³ Ps.79,4;44,14. Jehudah Halevi most probably had the sense of these verses in mind when using the word "neighbours".

מֶעֶלֵי הוּסָר

עַלֵי עַל וּמוֹסָר בָּאַכְוְרִיוּת מוּסָר

וַזַעַף נָסָר

וצור מני סר

יוָנַח אֲדֹנָי לְמוֹעֲדֵי חָוְיוֹנָי

וְיָפָצוּ שֹׁטְנֵי

אָל־הַיכַל לִפְנָי

כְבוֹדְךְ כְּמִסִּינָי

נְמוּל עַל־יְגוֹנָי

מְקוֹם מִדְרַךְ כַּפּוֹ מזונתו וְסִפּוֹ

וַתִּיקַד עַד־שְאוֹל:

בְּאֵין מִנְּזֶר וְטִפְּסֶר וְאֵין מֶלֶךְ וְאֵין שֶּׁר

יהודה הלוי דגל אַחַנה

ורגל נאוה

וַאָנִי מִיְפֶּר גֹלָה וְנָאֶסָר

וָצָר אָלֵי סָר

וָהָחֵרִיב בְּקִצְפּוֹ

וָהָצִית בְּוַעְפּוֹ

וָאַשׁ קַרְחָה בְאַפּוֹ

הַלְעוֹלֶמִים

וָהַאֵין קַצָּה

קוּמָה אֲדֹנָי

וְשוּב אֶל־מְעוֹנֵי וְגַלֵּה לְעֵינֵי

וְהָשֵׁב לִשְׁכַנֵי

101

With dew of salvation descend upon him that feareth and trembleth
And bring low from his throne the bold son of the bondwoman,

Gen.42,38;44,31. Speedily—lest I go down in sorrow to the

	יהודה הלוד		102
עַל־יָרַא וְחָרַד		וּבְטַלֹּ־יָשַׁע רַד	
בֶּרְהָאָמָה מֹרַד		וּמִכָּסְאוֹ הוֹרֵד	
ביגון אל-שאול:		מהרה פויארד	

A LAMENT

Lam. 2,15.	How is she that was wholly beautiful dis- guised to the eyes of all flesh—
Jer. 15,9.	Her sun gone down while yet it is day, the desire of her eyes removed!
	Her Lord hath rebuked her and set her in bonds,
Hos. 3,4.	Without king and without prince.
	Hotly have foes pursued her, have wakened against her with hatred.
Jer. 38,22.	Have sunk her feet in the mire: she hath
Isa. 50.11.	lain down in sorrow.
Ezek. 26,17.	And the lauded city is left waste like the wilder-
Hos. 3,4.	mess, Without sacrifice and without pillar.
Isa. 25.5.	Branches of the terrible ones are gathered to
Ps. 40.15.	sweep her away;
Ezek. 8,17.	Her seasons change, her sorrows are changeless Lions have torn her, her griefs are laid bare,
Hos. 3.4.	Without Ephod and Teraphim.
	Thou, only One, give rest to her, that a

II Kings 19.3. Isa. 37.3.

remnant may be left in her,
For children are come to the birth, but there
is no strength to bring forth.
Be a shield about them in thy mercy, Almighty
Ruler!

איכה כלילת יופי

קרובה

אַיכָה כְּלִילַת יפִּי מִתְנַכְּרָה לְעֵין כָּל־בָּשֶּׁר בָּא שִׁמְשָּׁה בָּעָר יוֹמָם וּמֵּחָמֵר עַינִיהָ הוּסָר

> גָּעַר בָּה בּעֲלָה וַיִּחְנָה בִּמַאֲסָר אַין מַלַד וָאַין שֵׂר:

דְּלֶקוּהָ אוֹזְבִים נוְעוֹרֶרוּ עָלֶיהָ אַיבָה דָּטְבְּעוּ בַבּץ רַנְלֶיהָ וַהְשְּׁבֵּב לְמַצֵּצְ<mark>בָה</mark> וָהַעִּיר הַהָּלֶּלָה נוֹתָרָה כַּמְרָבָּר חַרֶּבָה

אַין זָבַח וְאַין מַצַּבָה:

וְמִירֵי עָרִיצִים לִּסְפּוֹתָה נָאֵסָפִּים חָלְפּוּ וְמַנֵּיהָ וִיגוֹנִיהָ לֹא נָחֲלָפִּים טְרָפּוּהָ לְבָאִים וּמַכְאֹבָיהָ נָחֲשָּׁפִּים

אַין אַפּוֹד וּתְרָפִּים:

ברונ

יָחִיד הַנָחַם לְהוֹתִיר לָהּ פָּלִיט כִּריבָאוּ בָנִים עַד־מַשְׁבֵּר וְכֹחַ אֵיִן לְּהַפְּלִּיט לְגוֹנַן עֲלֵיהָם בְּרַחֲמֵיךְ שַׁדֵּי הַשַּׁלִיט

Pa. 137.1.

Shielding, He will deliver; passing over, He will Tea. 31 5 rescue Who hath given Jacob for a spoil at the ends Tsa. 42.24 of the world. Forsaken like a ship in the heart of the sealost without a pilot? We lament in our exile with covered head and Est. 6 12 mourning. By the rivers of Babylon. Ps. 137.1. By the rivers of Babylon our eves are consumed Lam 211 with tears We have taken account of thee, Oholibah; Erek 23 A we have remembered Oholah. We have silenced the loud sounding cymbals, Ps. 137.2. we have hung up our harps: There we sat down, yea, we webt. Pa. 137.1. We have called to the wailing until even owls

We have called to the wailing until even owls have no semblance to us;
So many are our sighs for the burning of the

Shrine of the Most High.
Wide grew our breach, we were all but a

When we remembered Zion.

Let our right hand forget, if we forget thee,
O Jerusalem!
The days of thy majesty and the goal of thy
release we have hoped from heaven.
We cast ourselves down before God, and our
eyelids run down with water—

Hos. 6.2.
After two days He will revive us.

נַנוֹן וָהָצִיל פָּסוֹחַ וְהָמְלִישׁ:

מינתן למשפה יעקב בקצוי תבל

נעוב כַּאַנִי בַלְב־יַם מִבְּלִי חֹבֵּל סַפַּדְנוּ בָנֶלוּתַנוּ חַפּוּי רֹאשׁ וָאַבֵל

על־נַהַרוֹת בַּבֵל: על נהרות בבל עינינו בדמעות כלינו

פָקרנוּף אָהַלִּיבָה וְאָהַלָּה עַלֹּ־לֵב הָעַלִּינוּ צַלְצַלַי־שַׁמֵע הַחַרְשִׁנוּ וְכַנֹרוֹתִינוּ תַלְינוּ

שָׁם יָשַׁבְנוּ נַם־בָּכִינוּ:

קָרָאנוּ לִנְהִי עַד אַין לָנוּ בִּבְנוֹת יַעֲנָה דִּמְיוֹן רַבּוּ אַנִחתִינוּ עַל־שָׂרַפַּת מִקְדַשׁ עַלְיוֹן

שָבְרֵנוּ נֶדַל וְכִמְעֵט הָיִינוּ לְכָלֵיוֹן בַּוַכְרֵנוּ אַת־צִיוֹן:

תִּשְׁבַּח יְמִינֵנוּ אָם־נִשְׁכָּחַךְ יְרוּשֶׁלָיִם

יָמֵי הוֹדַךְ וָקַץְ דְּרוֹדַךְ הוֹחַלְנוּ מִשֶּׁמָיִם הָתְנַפַּלְנוּ לְפְנֵי־אֵל וְעַפְעַפִּינוּ יְזְלרּמִים יְחַיֵנוּ מִימֵים:

MY SHAME IS MY GLORY

With all my heart, in truth, and with all my might.

Have I loved Thee. In open and in secret
Thy name is with me: how shall I go alone?
(Yea, He is my beloved: how shall I sit
solitary?

And He is my lamp: how shall my light be quenched?

And how shall I halt, since He is a staff in my hand?)

Men have held me in contempt, knowing not That my shame for Thy name's glory is my glory.—

O Fount of my life! I will bless Thee while
I live.

And sing Thee my song while being is mine.

קלוני על כבוד שמך כבודי

בְּלִלּבִּי אֶמֶת וּבְּלֶל־מְאֹדִי

אָבָּל־לִבִּי אֱמֶת וּבְּלֶל־מְאֹדִי

אָבָּרְיּהְיּ וּבִּגְלוּיִי וְסוֹדִי

וְהוּא דֵּוֹדִי וְאֵיךְ אַלֵּךְ לְבַדִּי

וְהוּא נַרִי וְאֵיךְ וִאַדְ אַשֶׁב יְחִידִי

וְאִיךְ אָצְעַן וְהוּא מִשְׁעֵן בְּיָדִי

וְקלוֹנִי עַל־כְּבוֹד שָׁמְךְ כְּבוֹדִי

מְקוֹנִי עַל־כְּבוֹד שָׁמְךְ כְּבוֹדִי

מְקוֹנִי עַל־כְּבוֹד שָׁמְךְ בְּעוֹדִי:

THOU WHO KNOWEST OUR SORROWS

Ps. 147,3. Thou who knowest our sorrows, and bindest

Turn again our tens of thousands to the land of our abodes.

There shall we offer our oblations, our vows, our freewill offerings,

There shall we make before Thee the offerings due to Thee.

The faithful recall to-day the wonders of olden time;

The children groan, for other lords beside Thee are their masters.

Where is God's covenant to the fathers, where His former mercies.

When He spake from the heaven of His dwelling, unto us, face to face,

When He gave into the hand of the faithful envoy the two tablets of stone?

And where are all His marvels which our fathers have told us?

How long have we drunken our fill of bitterness, and hoped for Thy salvation?

How many seasons were we sick with longing, but entreated none but Thee,

And watched for the light of morning, but were covered with thick darkness?

ידע מכאבינו פזמון למצות עשה

יְדַעַ מַּכְאבֵינוּ וּמְחַבֵּשׁ לְעַצְּבֹתֵינוּ שוּבָה אָת־רָבַבֿתִינוּ אָל־אָרֶץ מוּשְׁבֹתִינוּ וְשָׁם נַעֲלֶה עלחֵינוּ נְדָרֵינוּ וְנִדְבֹתַינוּ שִׁיָּם נַעֲשָׂה לְפָּנִיף

וְבַפֶּה מִררוֹת הָנִינּוּ וְלִּישׁוּעָחָדְּ קּוְינּוּ וְבַפֶּה זְמַנִּים חָלִינּוּ וְזִּלְחָדְּ לֹא חִלְינּוּ וּלְאוֹר בַּקָר חִכִּינוּ וּבְמַחֲשַׁבִּים נִטְמִינוּ As though we had not been a People, nay, had not been more wonderful than any People;

As though we had not seen the day of Sinai, nor had drunken the waters of the rock, And Thy manna had not been in our mouth,

and Thy cloud about us!

They ask the way to Zion—they pray toward

The children exiled from her border, but which have not stript themselves of their adornment.

The beautiful adornment for which they were praised, for this they are slain and defiled—The treasures they inherited at Horeb, whereby

they are justified and proud:

Slaves bear rule over them, but they will never cease to call Thee

Until Thou turn our captivity and comfort our waste places.

We stand upon our watch to keep Thy right-

And even if our splendour be ruined, and we be thrust forth from Thy bosom,

And an handmaid be our mistress, and those far off from Thee rule over us.

Yet do we hold fast to our crown, the diadem of Thy statutes,

Until Thou gather our company into the house of Thy choice and Thy desire,

Our holy place, our glory, where our fathers praised Thee.

וּמְכֵּל־עָם לֹא נְפָּלִינוּ כָּאָלוּ עָם לֹא הַיִינוּ ומי הצור לא שתינו וְיוֹם סִינֵי לֹא רַאִינוּ ולא הַיָה מֵנֶך בִּפִינוּ וַעַנָנְדְ סְבִיבֹתִינוּ: ואַלִיה יִתְפַּלְּלוּ דַרָדְ צִיוֹן יִשְׁאַלוּ ועדים לא התנצלו בָּנִים מִנְבוּלָם נָלוּ עַדִי־חַן אֲשֶׁר בּוֹ הָלֶלוּ עָלָיו הֹרְגוּ וְחֹלֶלוּ בָּם יִצְדְּקוּ וְיִתְהַלֶּלוּ חַמְדוֹת בְּחֹרֵב נָחָלוּ וּמִקְרֹא לְךְּ לֹא יָחַדַּלוּ עַבָּדִים בָּהֶם מָשֶׁלוּ עד אַשֶׁר חַשִּׁיב שָׁבוּחִינוּ וּתְנַחֵם חָרְבֹתִינוּ: לשמר משפטי צדקד דָּעֲמַרְנוּ מִשְׁמַרְתֵנוּ וְנְגְרַשְׁנוּ מַחֵיכֶקּ וְאָם שְׁדְּדָה אַדַּרְתַנוּ וּמְשְׁלוּ בָנוּ רְחַקִיךְ וְהָיָתָה שִׁפְחָה נְבִרְתֵנוּ נוֶר צְפִירַת חֶקֶיךּ הָחֲזַקְנוּ בַעֲטַרְתַנוּ

עַד הָאֶלף מַחְבַּרְתַנוּ

קַדְשַׁנוּ וְתִפְאַרְתַנוּ

לְבֵית בְּחִירָתִדְּ וְחִשְּׁקָדְּ

אַשֵּׁר הָלֵלוּך אַבֹתִינוּ:

TO THE SOUL

The precious one abiding in her body,
As light abideth in deep darkness—
Longeth she not to separate from the body,
And return to the majesty of her trappings?
For she shall eat, on the day of her separation,
The fruit of her law—and this is the fruit
thereof:

Ps. 103,5.

Honey of Eden, a honeycomb of sweetness, To satisfy her mouth with good things. The ways of her Maker she shall see, And shall forget the days of her affliction; She shall praise His Name with all The souls that be praising God.

The reward of her observance of the Torah. Note play on the words פרי דחה and פרי דחה.

יקרה שכנה גויה

יָקְרָה שֶׁכְנָה נֵוְיָהּ נְאוֹר יִשְׁכּן בְּמַאְפַּלְיָה וְלֹשׁוֹב שֶּׁרְנָה נַוְיָהּ וְלֹשׁוֹב שֶׁרְיָתְהּ וְלֹשׁיב שֶׁל־וְמוֹם פְּרִידָת נַּוּ וְלַבִּשׁ־עַרָן וְצוּף־נֹעֵם וְלַלִיכוֹת וְצִיְהִּ חִּרְאָה וְתִשְׁכַּח אֶת־יְמִי עָנְיָהּ וְתַשְׁכַּח אֶת־יָמִי עָנְיָהּ וְתַּבְּלֵל אֶת־שָׁמוֹ עִם־כּל נְשֶׁמָה שֶׁתְהַלֵּל יָהּ:

LET THY FAVOUR PASS TO ME

Even as Thy wrath hath passed; Shall mine iniquity for ever Stand between me and Thee? How long shall I search For Thee beside me, and find Thee not? O Dweller amid the wings of the Cherubim That are outspread over Thine Ark. Thou hast enslaved me unto strangers While I am the man of Thy right hand. My Redeemer! to redeem my multitudes Rise and look forth from Thine abiding place.

Let Thy favour pass to me,

Ps. 80.16.

54 יעבור עלי רצונך

נאולה

בַּאֲשֶׁר עָבֵר חֲרוֹנְךְּ יַעֲמֹד בֵּינִי וּבִינְךְּ אָתְךְּ עִּמִי –וְאֵינְךְּ הַפְּרָשִׁים עַל-אֲרוֹנְךְּ וַאֲנִי כַנַת יְמִינְךְּ וַמָּקַרְףִ מִמְעוֹנְךְּ

תַּלְעוֹלָמִים עֲוֹנִי וַעֲדִי מָתִי אֲבַקּש דָר בְּבֹנְפֵי הַכְּרְבִים תַּעַבַדְתַּנִי לְוָרִים– נֹאָלִי לְנָאוֹל הַמּוֹנֵי

יַעֲבֹר עָלֵי רְצוֹנְךְּ

ACQUAINTED WITH TRUTH

Thou, acquainted with truth, cast out the false,

And dwell in the world as though dwelling in durance.

Thine honour and thy majesty—to serve God while thou livest.

And to leave worldly honour to others.

It is well if thou wake the dawn to serve Him And sleep not so long that the dawn wake thee. Know thy tomorrow while thy today lasteth.

And fear not to leave the earth to strangers.

Is it not better far for thee to minister
before God

Than to be ministering unto mortals—
Before God, whose memory and whose name
Every soul praiseth with joy and songs?

לשמיני עצרת

ידועת אמונות

1----------

רועת אֱמוּנוֹת דְּחִי הַשְּׁקָרִים 'ִ וְשִׁכְנִי בְתַבֵל כְּשֹׁכְנֵי קְבָרִים

הַדֶּרֶךְ וְהוֹדֵךְ עֲבֹר אֵל בְּעוֹדַךְ

וְלַעְוֹב הַדֵר הַוְּמֶן לַאֲחַרִים וָטוֹב כִּי תָעִירִין שָׁחָרִים לְעָבְדוֹ

וְאֵל תִּישְׁנִי עַד יְעִירוּךְ שְׁחָרִים דְּעִי מָחֶרֶתַּךְ בִּיוֹמֵךְ וָאֵל־תִּפְּ־

חַדִי מַעֲוֹב הָאֲדָמָה לְוָרִים הַלא טוֹב הֵיוֹתַךְ מְשָׁרַת פְּנֵי־אֵּל מְאַד מָהְיוֹתַךְ מְשָּׁרַת פְּנָרִים

פְּנֵי־אֵל אֲשֶׁר כָּל־נְשָׁמָה תְּהַלֵּל לְזַכְרוֹ וְלִשְּׁמוֹ בִּשִּׁמְחָה וְשִׁירִים:

WAKE ME TO BLESS THY NAME

Thou didst know me before Thou hadst formed me.

And so long as Thy spirit is within me, Thou keepest me.

Have I any standing ground if Thou drive

Is there any going forth for me if Thou re-

And what can I say, since my thought is in
Thine hand?

And what can I do until Thou help me?

I have sought Thee: in a time of favour answer me.

And as with a shield, gird me round with Thy grace.

Raise me up to seek early Thy shrine; Wake me to bless Thy name.

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56
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את שמך לברך עוררני
     בקשה לשחרית
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יָדַעְתָּנִי בִּטָרָם תִּצְרַנִי' וְכָל־עוֹד רוּחֲדְּ בִי תִּצְרַנִי

הַיָשׁ־לִּי מַעֲמָד אָם־תָּהְרְפַנִי

וְאָם לִי מַהַלֶּךְ אָם־תַּעְצְרֵנִי

וֹמָה אֹמֵר וּמַחְשָׁבִי בְיָדְךְּ

וּמָה אוּכַל עֲשֹה עַד־תַּעְוְרַנִי רַשְׁתִיךּ בְעַת רָצוֹן עֲנֵנִי

וְכַצִּנָּה רְצוֹנְךְ תַעְטְרֵנִי

הַקימַנִי לְשַׁחַר אָת־דְּבִירְךְּ וְאָת־שִׁמְךּ לְבָרֵךְ עוֹרֲרֵנִי:

RADIANCE

Day and night (praise the Lord!)
He maketh His face to shine over against my

He kindled lamps of light, and the darkness

On the day He rent open my windows in the sky.

And He deigned to set of His radiance upon me, His spirit speaking within me by the hand of my faithful.

By the way the light streamed He led me,
The day He came from Seir and shone forth
from Sinai:

And when I tasted the honey of His law, I spake:

Come ye now and see, for mine eyes are full of light!

Num. 12,7. I Sam. 3,20. Deut. 33,2.

Ps. 89 38.

Referring to בכל ביתי מאמן המא (Numbers 12,7) and possibly to Ps. 19,8, with regard to the precepts.

כי ארו עיני

יוֹמֶם וַלַיִּלֶה הַלֵּל לֵאדֹנָי הַאִיר אוֹר פָּנָיו אֶל־עֵבֶר פָּנָי

הַעְלָה נַרוֹת אוֹר וַיָּמֶשׁ חשֶׁךְ

יוֹם בָּרָקִיעַ קָרַע חַלּוֹנָי

וַיוֹאָל לָתַת מַהוֹדוֹ עָלֵי

רוּחוֹ דָבָּר־בִּי עַל־יַד נָאֱמָנָי דָרֶךְ יַחָלֶק אוֹר הִדְרִיכֵנִי

עַת זָרַח מִשַּׂעִיר בָּא מִסִּינָי הָעַת טָעַמְתִּי צוּף דָּתוֹ שֵּׂחְתִי

10 בארנָא וּרְאוּ כִּיארוּ עֵינָי:

THE PHYSICIAN'S PRAYER

My God, heal me and I shall be healed;
Let not Thine anger be kindled against me
so that I be consumed.

My medicines are of Thee, whether good
Or evil, whether strong or weak.
It is Thou who shalt choose, not I;¹
Of Thy knowledge is the evil and the fair.
Not upon my power of healing I rely;
Only for Thine healing do I watch.

¹ S. D. Luzzatto says here, "not I" instead of "not the physician" because Jehudah Halevi himself was the physician.'

אלי רפאני

אַלי רְפָּאנִי וְאַרָפָּא אַל־יָתָרָה אַפְּדּ וְאָפָפָּה סַמִּי וּמָרְקָחִי לְּדְּ בֵּין טָוֹב בַּין רָע וּבִין תָזֶק וּבִין רָפָּה אַמָּה אֲשֶׁר חִּבְחַר וְלֹא אָנִי עַל־דַּעְמְּדְּ הָרָע וְהַיָּפָה לא עַל־רְפוּאָתִי אֵנִי נִסְמָּדְּ

רַק אָל־רָפוּאָתְדְּ אֲנִי צפָה:

MINE ONLY ONE

Mine only one, seek God early on His threshhold.

And, like incense, give thy song to His nostrils. Lo, if thou pursue the vanities of thy time, And say that all its witcheries are truth. And if thou drift thereafter all thy nights and thy days.

And the slumber of its dawns be sweet to thee-Know that there is naught in thine hands But only a tree whose boughs will wither

tomorrow.

Abide before thy God and thy King, Ruth 2.12. Under whose wings thou art come to take refuge.

Whose name is magnified and sanctified in the mouth of all

That breathe with the breath of the living God.

רשות לנשמת

יחידה

1---|----

יָחִידָה שַּׁחֲרִי הָאֵל וְסִפְּיוּ 'ַחִידָה שַׁחֲרִי הָאֵל וְכִקְטֹרֶת הְנִי שִׁירֵךְ בְּאַפִּיו

הַלֹא אִם־תִּרְדְפִי הַבְלֵי וְמַנֵּךְ

וְתֹאמִרִי כִּי־אֱמָת הַם כָּל־כְּשָׁפִּיו וֹתוֹלִי אַחַרִיו לֵילֵךְ וִיוֹמֵךְ

וְתָעְרֵב לֶךְ הְנוּמָה מִנְשָׁפִיו דְעִי כִּי־אֵין בְּיָדַיִךְ מְאוּמָה

אָבָל עַץ יָבְשׁוּ מָחָר עֲנָפָיו הַיִי לִפְנֵי אֱלֹהַיִּךְ וּמֵלְכַּרְ אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־בְּנָפָיו

שְׁמוֹ יִגְדַּל וְיִתְקַדִּשׁ בְּפִי כֹל אֲשֶׁר נִשְׁמַת אֱלוֹהַ חֵי בְּאַפִּיו:

VISION OF GOD

(For rhymed version see page 164)

To meet the fountain of the life of truth I run, For I weary of a life of vanity and emptiness. To see the face of my King is mine only aim; I will fear none but Him, nor set up any other to be feared.

Would that it were mine to see Him in a dream!
I would sleep an everlasting sleep and never
wake

Would I might behold His face within my heart! Mine eyes would never ask to look beyond.

Tag. 8 12

לו אחזה פניו

לְקְרָאת מְקּוֹר חַיַי אֲמֶת אָרוּצָה עַל־כֵּן בְּחַיַי שָׁוֹא וְרִיק אָקּצָה לְרְאוֹת פְּנֵי מַלְכִּי מְנְמָתי לְבָּד מִייוּחְנִּי לַחֲזוֹתוֹ בַחֲלוֹם אִישֵׁן שְׁנַת־עוֹלָם וְלֹא אָעִריצָה לוֹ אָחָזָה פָנִיו בְּלִבִּי בָיְתָה לא שָׁאֵלוּ עַינִי לְהַבִּים חוּצָה:

YE CURTAINS OF SOLOMON

Ye curtains of Solomon, how, amid the tents of Kedar,

Are ye changed? Ye have no form, no beauty!

"The multitudes which dwelt aforetime in our midst,

Have left us a desolation, a broken ruin,

The holy vessels have gone into exile and become profane.

And how can ye ask for beauty of a lily among thorns?"

Rejected of their neighbours, but sought of their Lord,

Isa. 40,26.

He will call them each by name; not one shall be missing.

Their beauty, as in the beginning, He shall restore in the end,

And shall illume as the sevenfold light their lamp which is darkened.

יריעות שלמה

מאורד

ַר בו ׄיב בו ׄיב בו ׄיב . יָרִיעוֹת שָׁלֹמה, אֵיךְּ

שְׁנִיתֶם, וְלֹא תֹאַר

המונים אַשֶּׁר שָׁכְנוּ

בְּתוֹךְ אָהֵלֵי קַדְר עֲלֵיכָם וְלֹא הָדֶר וּפָּרֶץ בְּלִי נִנְדָּר, בְּנוֹלֶה וְהָיוּ חֹל דְשׁוֹשֶׁן בְּתוֹךְ דַּרְדָּר וְאִישׁ לֹא־יִהִי נָעָדְר יְשׁוֹבֵב בְּאַחְרֹנָה מָאוֹרָם אֲשֶׁר קַדָר מָאוֹרָם אֲשֶׁר קַדָר

קָלְלָם בְּשַׁם יִקְרָא וְאַיִּדְ שְׁכַנֵיהָם וְאַיִּדְ שְׁכַנֵיהָם לְלָלָלָם בְּשַׁם יִקְרָא קָלָם בְּשַׁם יִקְרָא

וָיָאִיר כְּאוֹר שִׁבְעָה

וַדָרָם כְּרָאשׁנָה ייטיר רעיר וי Eccles, 2.10

62

WONDERFUL IS THY LOVE

(For rhymed version see page 165)

May my sweet song be pleasing in Thy sight, and the goodness of my praise, O Beloved, who art flown afar from me, at

the evil of my deeds!

But I have held fast unto the corner of the garment of love of Him who is tremendous and wonderful.

Enough for me is the glory of Thy name; that is my portion alone from all my labour.

Increase the sorrow, I shall love but more, II Sam. 1.26. for wonderful is Thy love to me.

נפלאה אהבתך לי

שִׁירִי וּמֵיטֵב מַהַּלְלִי ישַב בְּעֵינֶיךְ נְעִים ' הַדּוֹד אֲשֶׁר הִרְחִיק נְרֹד מִנִּי לְרֹעַ מַעֲלָלִי

נָאַחֲזַק בִּכְנַף יְדִ־ דוּתוֹ וְהוּא נוֹרָא וּפָּלִי נְבָּי

יַלָּי כְּבוֹד שִׁמְדּ וְהוֹא חָלְקִי לְבַד מִכֶּל־עֲמֶלִי , דַּרּלִי כְּבוֹד שִׁמְדּ וְהוֹא

הוֹסַף כָּאַב–אוֹסִיף אֱהב כִּי נִפְּלָאָה אַהְבֶתְךּ לְּיוֹ

THE DOVE AFAR

The dove, afar. she flieth about the forests; She stumbleth, she cannot shake herself free. Flying, flitting, fluttering, Round about her beloved she swirleth, she stormeth.

She deemed a thousand years would be the limit of her set time.

But she is ashamed of all whereon she counted.2 Her Beloved who hath afflicted her with long

vears of separation

Hath poured out her soul to the grave. Isa. 53.12. "Lo," she saith, "I will not make mention

any more of His name;"

But it is within her heart like a burning fire. Why wilt Thou be as an enemy to her; since she

Openeth wide her mouth for the rain of thy salvation?

And she maketh her soul believe and despaireth not.

Whether she win honour in His name or Job 14.21. whether she be brought low.

Our God shall come and shall not keep silence; All round about Him is fire; it stormeth

exceedingly.

יונת אלם רחוקים See the heading of Ps. 56, יונת אלם רחוקים.

² The exile, to last 1000 years, should have ended in

Jer. 20.9.

Ps. 50.3.

יונת רחקים על כנסת ישראל

1--------

יונת רחקים גַרְדָה יַעֲרָה

בָּשְּׁלֶה וְלֹא יָכְלֶה לְהִתְנַעֲרָה הַתְעִוֹפְפָּה, הַתָּנִוֹפְפָּה, חַוֹפְפָּה

סָבִיב לְדוֹרָה טַחֲרָה טעֵרָה: יותרייים משלם לבעי מיניבר

וַתַּחַשֹּב אָלֶף לְקַץ מוֹעֵדָה אַך חֵפְרָה מִכּל אֲשָׁר שָּעֵרָה:

דוֹרָה אֲשֶׁר עָנָה בְּאֹרָךְ נְדֹד שָׁנִים, וְנַפְשָׁה אָל שְׁאוֹל הָעֵרָה: ___

הַן אֵמְרָה לֹא־אָוְכְּרָה עוֹד שְׁמוֹ וַיְהִי בְתוֹךְ לְבָּה בְּאֲשׁ בַּעֲרָה לְפָּה כְאוֹיֵב תִּהַיָּה לָה, וְהִיא פוד למלכוֹשׁ וֹשִׁינַדְ מִינְרָה

פִּיהָ לְמַלְקוֹשׁ יָשְׁעֲדְ פָּעֲרָה וַתַּאָמִין נַפְּשָׁהּ וְלֹא נוֹאֲשָׁה אִם־בֶּבְדָה בִשְׁמוֹ וְאִם־צָעַרָה יָבא אָלהַינוּ וָאַל־יָהַרָשׁ 'בָא אָלהַינוּ וָאַל-יָהַרָשׁ

בא אַלהַינוּ וְאַל־יָחֲרָשׁ עַל כָּל־סְבִיבִיו אַשׁ מְאֹד נִשְּעֵרָה:

MORNING HYMN

All the stars of morning sing to Thee, For the radiance of their shining is of Thee; And the sons of God, standing by the watches Of night and day, glorify the glorious Name; And the company of saints receive the word from them.

And, every dawn, wake early to seek Thine

the year 4828. If the word "IT" which occurs so obscurely in the following line is a mnemonic, as S. D. Luzzatto suggests, the inference is that the exile had endured 64 years over the thousand and that the poem was written in 4892=1132 C. E.

כל כוכבי בקר

בָּל־כָּוֹכְבַי בַּקָר לְדְּ יָשִׁירוּ בִּיזְהֶרִיהָם מִמְּדְּ זַּחָירוּ וּבָנֵי אֱלֹהִים עָמִדִּים עַל־מִשְּׁמְרוֹת

לֵיל וְיוֹם שֵׁם נָאֶדֶר יַאְדִּירוּ וּקָהַל קִדשִׁים קבָּלוּ מֵהָם, וְכָל־

ַ הַּחַר לְהַּחַר בִּיתִף יָּאִירוּ: הַלוּ הִּים לְּבְּלוּ מַּיְם, וְּבָּ

CREATURE, IMPULSE AND CREATOR

Why believe in fate wherein there is no truth? (Ah me! my labour is great, and my day is short).

Every man exhorteth his brother that he sin not.

Saying, "Take heed to thyself, lest the Yezer' tempt thee."

But if he himself should sin, he thinketh:
"What is there in the power of a man to

The creature and the Yezer are in the hand of the Creator."

י The evil inclination. There is a play on three words in the last line, וצר a Creature, יצר man's evil impulse, וצר the Creator.

היצור והיצר ביד היוצר

מַה־הַּאֲמִין בִּוֹטָן אֲשֶׁר אֵין בּוֹ אֵמָת הָהּ כִּי צַמָלִי רַב וְיוֹמִי לָצַר כָּל־אִישׁ יְצֵו אָחִיו לְבִלְתִּי יָחֲטָא לֵאמר שְׁמָר־לֶךְ פָּרְיִסִיתְּךְּ יַצָר

וּבְעַת חֲטֹא שָּׁח מֲה־בְּיֵר אִישׁ לֵעֲשׂוֹת הַיִצוּר וְהַיַּצָר בְּיַר הַיוֹצֵר:

THE LORD IS MY PORTION

(For rhymed version see page 166)

Servants of time—the slaves of slaves are they; The Lord's servant, he alone is free. Therefore when each man seeketh his portion, "The Lord is my portion," saith my soul.

חלקי אדני

עַבְדֵי זְמָן עַבְדֵי עֲבָדִים הַם

עֶבֶר אֲרֹנֶי הוּא לְבֵר חָפְשִׁי עַלִּיכֵּן בְּבַקַשׁ כָּל־אֵנוֹשׁ חָלְקוֹ חָלָקִי אֲרֹנִי אָמְרָה נִפְשִׁי:

	A JOY FOR EVER
	In Praise of the Torah
	Who is this of beauteous countenance that showeth like the sun,
	That before men of renown covereth not her fairness?
Prov. 8,30.	Pure unto the foster-Father who hath taken
Esther 2,7.	her to Himself for a daughter, She is a joy for ever that groweth not old. Before kings she speaketh—she is not ashamed
Hos. 13,8.	She campeth also in the innermost heart of the wise.
Prov. 8,22.	Praising herself, she saith: "Verily my Creator Acquired me before all else, with His right hand."
	To the sons of God she calleth, what time she hath prepared
Dan. 5,1.	A table of savoury food and hath made a feast:
Gen. 49,20.	"By me are royal dainties given;
	By me the tongue of all the dumb singeth glowing words;
Prov. 8,15.	By me the just of heart decree justice; By me the eye of men in darkness seeth light;
Prov. 7,15.	By me the soul that seeketh for my face

findeth sweetness,
By me she cleareth every crookedness from
off her path;

² Compare the opening lines of Keats' "Endymion."

עדנה עדי־עד

1----

מִי זאת הַדֵּר פָּנִים כְּשֶׁמָשׁ נִּלְּתָה יָפָיָה פְּנֵי אַנְשֵּׁי יָקָר לֹא כִסְּתָה בָּרָה לָאמַן שֶׁלְּקָחָה לוֹ לְבַת

עָדְנָה עֲדַרִּעֲד לָה אֲשֶׁר לֹא בֵלְתָה לִּפְנֵי מְלָכִים דִּבְּרָה לֹא נִכְלְמָה נַם חּוֹךְ סְגוֹר לַב הַחַכַּמִים חַנִּתָה

נֵם חּוּךְ סְגוּר כַּב הַחֲכָּסִים חַנְּחָה אָתְי בְּטֶרָם כֹּל יְמִינוֹ קֵנְּתָה אָלִי בָּטֶרָם כֹּל יְמִינוֹ קֵנְתָה לָבְנֵי אֱלֹהִים קֵּרְאָה עֵּת עַרְכָה

אָלְחָן בְּמַטְעַמִּים וְלָחָם עֵשְּׁתָה בְּי מַעֲדַנִי הִמְּלָכִים נְחָנוּ בִּי כַּלִּלְלָים נְחָנוּ

בְּי תְּקְקוּ צָּדֶק בְּלְבָּם צֵּדְקוּ בִּי עֵין מְתַי חשֶׁךְ מְאוֹרִים רָאֲתָה בִּי נָעֲמָה נָפָשׁ לְפָנִי שְׁחַרָה בִּי נָעֲמָה נָפָשׁ לְפָנִי שְׁחַרָה בִּי כָּל־עַקּלָקלוֹת נִתִיבָּה פִּנְּתָה

By me the foot of them that seek me is held up from slipping: By me the hand of them that love me mounteth up above the wealthy. Mine is strength and mine is glory and mine a robe of honour: Mine is light like a sun that waneth not towards evening. Mine are the searchings out of counsel which cannot be likened to fine gold: Mine dignity and royalty, befitting them that take hold on me: Mine are the precious things, laid up for the upright: Mine is the step to the fortress, built for a stronghold. Ter. 18.15. Unto me they that walk upon the highway bow them down: For me the soul longeth, yea even fainteth. Ps. 84.3. Come ve, and eat not the bread of sorrows, Pa. 127.2. Turn into the garden that hath drunk its fill of the glory of God. Let not your heart incline after the helpers Of Rahab, when these run whither they be Tob 9.13. not bidden. By the shepherds' tents and their footprints, Cant. 1.8. feed your flocks: Then will ye know that your foot hath never straved."

This is she whom they that know her have not concealed;
From age to age hath she been an heritage in their hand.

----- L.

בִּי נִסְעַדָה רָנֶל מְבַקשׁי מִדְּחוֹת בִּי יַד מִאָהבִי עַל־עַשִּׁירִים עַלְתַה

בָּי יַד מְאַהְבַי עַל־צְשִּירִים עֵץ לִי אוֹן וְלִי כָבוֹד וְלִי אָדָר יְקָר

לִּי אוֹר כְּשָּׁמֶשׁ לַעֲרוֹב לֹא פֵּנְתָּה לִّי מָחְקְרַי עֵצוֹת וְלֹא שָׁוּוּ בְּפָּז

לִי הוֹד וּמַמְלֶכָה לְּתֹפְשֵׁי יָאֲתָה לְּי מַחֲמָדִּים לֵיְשָׁרִים נִצְפְּנוּ לִי מִשְלָח מִשְׁח למרצר גרוחה

לֵי מַחַמְדִּים לֵישָּׁרִים נִצְפְּנוּ לִי מַעֲלַת מָעוֹז לִמְבְצֶר נִבְנְתָה לָי הְלְכֵי דָרָךְ סְלוּלָה שָּׁחַחוּ

סורו לִנֹנִּי מִפְּכוִד אַל רַוֹעָי בָּאוּ וֹאָל לְטָם עֲצָבִים שִׁלְטֵמּוּ גָּי הַנְּאֶמָה נִּכְסְפָּה נַּם־בֵּלְעָה גָּי הָלָבַי דָרָף סְרוּלָה שְּטְחוּ

אַל־יַט לְבַּבְּכֶם אַחַׁרֵי הָעוֹרִים רַּהַב בְּרוּצָם לַאֲשֶׁר לֹא צִּוְּחָה עַל־מִשְׁבְּנוֹת רֹעִים וְעִקְבוֹחָם רְעוּ תַּדְעוּ אֲזִי כִּי רַנְלְכֶם לֹא נֵשְׁתָה לַאַח בִּיִּא אַמִּיב רֹא בַחַרָּב לִבְּעוֹת

פַּדעוּ אֲיֵי כִּי רַנְלְכָם לא נֵטְתָה זאת הִיא אֲשֶׁר לֹא כִחֲדוּהָ יְדְעִים מִדּוֹר לְדוֹר נַחְלֶה בְּיָדָם הֵיְתָה

Ezek. 18.2.

Gen. 12.13.

Her perfume is not changed; as at this day, Ter. 48 11 so was it ever

> She retaineth the same fair form, she groweth not dim

Refrain, ve men, from being like foxes Whose way is contrary to the king and his law:

Cease from being head over them that from the law stray far.

And be a tail to the lions' whelps which she Frek 102 hath reared. Which eat her bread in order to fight them

that wage war on her.2 That would do, every man, as his soul desireth, Every man of whom goeth his own way, for

in truth. The tooth that eateth sour grapes, that alone Ter. 31.28-29. is set on edge.

But as for me. I will cleave to her, and my soul shall hold fast To her cords, and because of her it waiteth

for the Lord. Truly she is my sister, and sheddeth sweetness

upon me. The while I take pleasure in her, and she in me. I have gloried all my life-long that she is my sister.

And my soul liveth for her sake. Gen. 12.13.

¹ See Ethics of the Fathers IV, 20,

² Note play on the word DIT.

רַיחָה בְּלִי נַמֵר כְּוָה הַיוֹם כְּאָו 25 חָמִיד בְּעֵינָה עֵמְדָה לֹא כָהַחָה עוָבָה אֵנוֹשׁ מִהִיוֹת כִּשׁוּעַלִים אֲשֵׁר דַרְכָּם עַלַי־מֶלַךְ וְדַתוֹ עֵוְתָה חָדְלָה הַיוֹתְךּ עַל־רְחַקִי דָת לְרֹאשׁ וַהָיַה זְנַב גּוּרֵי אַרֵיוֹת רַבְּתָה הַלֹחַמִים לַחִמָה לְלַחֵם לֹחַמִים לָה, לַעֲשוֹת כַּל־אִישׁ כַּנִפְשׁוֹ אָוְתָה בַּל־אִישׁ בַּדַרְכּוֹ יַהַלֹדְ לוֹ כִּי אַמָת שׁן אָכָלָה בֹסֶר לְבַדָּה קַהַתָּה וַאָנִי בָּוֹאת אַחְזִיק וְחַבְלָה תַּאֲחֹז נַפְשִׁי וְעַקָּב זֹאת אֲדֹנָי קּוְתָה אָמְנָם אֲחוֹתִי הִיא וְעָלֵי נָעֲמָה עת בָּה אֵנִי אַרִצָה וָהִיא בִּי רֱצְתָה אָתְהַלֲלֶה מָדֵּי הֵיוֹתִי כִּי אֲחוֹר 💮 🔝

תִי הִיא וְנַפְּשִׁי בַּעֲבוּרָה חֵיְתָה:

THE BRIDE THAT LONGETH FOR THEE

She goeth out to meet Thee—the bride that longeth for Thee.

Since the day she could no more supplicate in Thy sanctuary, she hath pined for Thee. She is abashed each time she would be going

up to the holy mount,

For she seeth that strangers go up, but not

And she standeth afar off, worshipping toward Thy Temple from every place whither she is exiled.

The words of her entreaty she sendeth, an offering to Thee,
While she hangeth her heart and her eyes

upon Thy throne.

her fainting soul.

Look Thou and listen and hear her cry: She is calling in the bitterness of her heart and

Ps. 84.3.

כלה לך כלתה

גָאָה לְפַדָּמִף כַּלֶּה לְּךְ כָלְתָה מִיוֹם אֲשָׁר לֹא חִלְּתָה קָדְשָׁדְּ חָלְתָה

> הָשְּׁחּוֹמֲמָה מָדֵּי עַלֹּחָה לְּהַר כֹּוְדְשׁ כִּירָאָתָה זָרִים עַלוּ וִלֹא עָלְתָה

הַבְּלֵךְ מִפֶּל־מָקוֹם אֲשָׁר נָּלְתָה הַיבֵלְךְ מִפֶּל־מָקוֹם אֲשָׁר נָלְתָה

לְבָּה וְעֵינֶיהָ שֶּׁלְחָה לְּךּ מִנְּחָה לַבָּה וְעֵינֶיהָ מוּל בִּסְאַׁךּ תַּלְּתָה

הַשְּקַף וְהַאִּינָה וּשְּׁמֵע לְשַׁוְעָתָהּ לַרָאָה בִּמֵר לְבַה וַנַפְשָׁה אֵשֶׁר כַּלְּתָה:

UNTIL DAY AND NIGHT SHALL CEASE

(For rhymed version see page 167)

The sun and moon, these minister for ever; The laws of day and night come never to an end. Given as signs are they to Jacob's seed,

That they shall ever be a nation, that they shall not be cut off

If with the left hand He should thrust them off, with the right hand doth He draw them nigh.

Let them not say, "'Tis desperate", at the

Let them only believe they are eternal, and

They shall not cease until day and night shall

עד יום וליל ישבתו

שֶּׁמֶשׁ וְיֶרַחַ לְעוֹלֶם שַּׁרְתוּ חְקּוֹת בְּיוֹם וָלַיְלָה לֹא נִצְמְתוּ הַם נִחְנוּ אחוֹת לְזָרַע יַעֲּלְּב לְהִיוֹת לְעוֹלֶם גּוֹי וְלֹא יִבֶּרְתוּ אָם בַּשְּׂמֹאל דּוֹחָם בְּיָמִין קַּרְבָם אֵל יְאִמְרוּ נוֹאָשׁ בְּעַת יִתְעַוְתוּ

אַד יַאָמִינוּ כִּי לְעוֹלֶם הַם וְכִי לֹא יִשְּׁבְתוּ עֵד יוֹם וְלֵיִלֹ יִשְּׁבְתוּ:

O GOD, THY NAME

O God, Thy name! I will exalt Thee, and

Thy righteousness I will not conceal.

I have given ear, and I have trusted; I will not question, I will not prove:

For how should a vessel of clay say unto its moulder, What doest Thou?

I have sought Him, I have met Him—a tower of strength, a rock of trust—

The radiant one, like shining light, unveiled; uncovered!

Praised be He and glorified, exalted and extolled!

The beauty of Thy glory and the strength of Thy hand the heavens declare, When they dawn and when they wane and when they bow their faces; And angels walk amid the stones of fire and water

Isa. 57,19.

They testify to Thee, they thank Thee, Who createst the fruit of the lips,
For Thou upholdest, and failest not—without arms, without hands—
The depths and the heights, the Beings and

The depths and the heights, the Beings and the Throne.

Praised be He and glorified, exalted and extolled!

יה שמך ארוממך רשות לקדיש

לא־אַכַסָּה יָה שָׁמְדּ אֲרוֹמִמְדּ וְצִרְקָתְדְּ וְלֹא־אֲנַסָּה רָאֵוַנְתִּי וְרָאֱמַנְתִי לא־אָשְׁאַל וְאֵיךְ יֹאמֵר כְּלִי חֹמֶר אֱלֵי יֹצְרוֹ מַה־תַּצְשֶּׂה דַרַשְּׁתִּיהוּ פְּנַשְׁתִּיהוּ לְמִנְדֵּל־עוֹ וְצוּר מַחְסָה וְלֹא מִכְסָה ַ הַבָּהִיר בְּאַׂר מַוְהִיר בְּלִּי מֶסָדְ 5 הַבָּהִיר בְּלִי מֶסָדְּ ויתנשא: וְיִתְפָּאַר וְיִתְרוֹמֵם ישתבחי שמים מְסַפְּרִים הַ־ הַבר כְּבוֹרְךְ וְעוֹ יָרְךְ בְעַת עֲלוֹתָם וְעַת פְּנוֹתָם וְעַת שְׁחוֹתָם אַפָּיִם וּמַלְאָכִים נָהֱלָכִים בְּתוֹךְ אֲבְנֵי אֵשׁ וּמָיִם יְעִידוּך וְיוֹדוּךְ בּוֹרֵא נְיב שְׂפָּתָיִם 10 יִעִידוּךְ כִּי תִסְבֹּל וְלֹא תִבֹּל בְּלִי זְרוֹעֲ וְיָדָיִם וְהַחַיוֹת וְהַכְּפַא הַּחְתִּיוֹת וְעִלְּיוֹת וְיִתְנַשֵּא: וְיִתְרוֹמֵם יִשְׁתַבַּח וְיִתְפָּאַר

And who can utter the glory of Him who formed the clouds by His word?

He liveth eternally, albeit hidden; in the highest heights His abode.

And in His love for the son of His house, within his tent He set His presence,

And granted vision to prophecy, to look

And there is no form and no measurement, and no end to the knowledge of Him;

Only the vision of Him in the sight of His prophets is like a King high and exalted.¹

Praised be He and glorified, exalted and extolled!

The tale of mighty acts is beyond telling, and who can declare His praises?

Happy is the man who is quick to perceive the strength of His great deeds,

And stayeth himself upon God who upholdeth the universe in His arms, And proclaimeth His awe whate 'er betide,

and holdeth just His acts,

And giveth thanks for all He doeth, since for His own sake are His doings,
And since a terrible day of God cometh when there shall be judgment for all work.

Praised be He and glorified, exalted and extolled!

¹ The text is possibly defective here. The line is unlikely to have ended with a word giving practically the same sense as the last one of the refrain. See the last word in all the other verses.

Esek. 1.14.

יהודה הלוי ... 128 וֹמִי יְמַלֵּל וֹ כָּבוֹד מְחֹלֵל שְּחָקִים בַּ־ וֹ אֲמִירָתוֹ חַי עוֹלָם אֲשֶׁר נָעְלָם בְּנָבְהֵי רוֹם מְעוֹנָתוֹ 15 ובִרְצתוֹ בְּבֶרְבֵּיתוֹ בְּאָהֱלוֹ שָׁת שְׁכִינָתוֹ 15 וְשָּׁם מַרְאוֹת לַּנְבוּאוֹת לְהַבִּיט אֶל־ חְמוּנָתוֹ וְאֵין תַּבְנִית וְאֵין תָּכְנִית וְאֵין קֵץ לְּ־ תְבוּנָתוֹ רַק מַרְאָיוֹ בְּעֵין נְבִיאַיוֹ כְּמֵלַךְ רַם וּמְחְנַשֵּׂא רַבר גְבוּרוֹת בָּלִי סְפֹרוֹת וּמִי יָסַפֵּר הְהָלּוֹתְיוֹ אַשְׁרַי אִישׁ אֲשֶׁר יָחִישׁ לְהַבִּיר עוֹז נְּדְלּוֹתְיוֹ 🚓 20 וְיִפָּמֵךְ בְּאַל חֹמֵךְ עוֹלָם עֵלֹּ- זְרוֹעוֹתָיו

יִשְׁתַּבֵּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשַׂא: וְיַצֶּרִיצוֹ שׁוֹב וְרָצוֹא וְיַצְדִּיק דִּין עֲלִילוֹתָיוּ וְיוֹדָה עַל אֲשֶׁר פָּעֵל כִּי לְמַעֲנוֹ פְּעֻלוֹחָיו וְכִי יָשׁ־יוֹם לְאַל אָיוֹם וְדִין עַל־כָּלֹ־ הַמַּעֲשָּה וָיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא: יִשְׁתַבַּח

Consider deeply and prepare thyself and reflect on thine own secret,

And examine what thou art and whence thine origin.

Who set thee up, who gave thee understanding, whose power moveth thee;

And look unto the mighty acts of God and waken the glory in thee.

Search out His works, only upon Himself

Job 1,12. put not forth thine hand

Ben Sira 3,21-22. When thou seekest the end and the beginning,

Hagigah 13a. the too wonderful, the deeply hid.

Praised be He and glorified, exalted and extolled!

ה הלוי	129		
			2
וְהִתְּבּוֹנֵן	וְהָכּוֹנֵן	השתונן	-
ומַאַיִן	מָה אַתָּה	וֹנִיבַּמְיהָ	
וְכֹחַ מִי	וּמִי הֶבִינְךְּ	וּמִי הֵכִינְךּ	
וְהָעִירָה	נְבוּרוֹת אֵל	וְהַבַּט אָל וֹ	
אַל־תִשְׁלַח	רַק אֵלָיו	חַקר פְּעָלָיו	
ש המפלא	בסוף ובראל	כי תדרש	3

ישתבח

וְיִתְּפָּאַר וְיִתְרוֹמֵם

וֹיִתְנַשֵּׁא: זְבִיקּ קְנִידָּ יְמִידָּ יְמוֹדָף בּמוֹדָף בּמוֹדָף Tea 45.7

Ex. 10.21.

71

THOUGH I SIT IN DARKNESS

O silent Dove, pour out thy whispered prayer,
Stricken amid the tents of Meshekh;

And lift up thy soul unto God—
Thy banner, thy chariot and thy horseman—
Who kindleth the light of thy sun:

Who formeth light and createth darkness.

To the Whole He called with His word, And it arose in a moment, at His bidding, To show unto all the strength of His glory In the world which, no longer void, He had formed.

What time, from the east, unto His light

He called and moved the darkness.

And the host of His heavens heard
The word: "Let there be Light"; and it
was known
That there is a Rock by whom are cleft

¹ See heading of Ps. 56.

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כי אשב בחשך
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יוֹנַת אֵלֶם צְקִי לַחֲשֵׁךְּ

יונו שלם באל להפל בלומר בעוף ממפנים יונו שלם באל להפל

וְּשְׁאִי לָאֵלוֹהַ נַפְשַׁךְ רָּגְלַךְ רִכְבֵּךְ וּפָּרָשֵׁךְ מַזְרִים אוֹר שִׁמְשֵׁךְ

יוֹצֵר אוֹר וּבוֹרֵא חשָּׁך: יוֹצֵר אוֹר וּבוֹרֵא חשָּׁך:

יַבּי אווי יבּינ אווי לֵל כּל קָרָא בְּמַאֲמָרוֹ וְעָמֵד רָנַע לְפִּי דְבָרוֹ

לְהַרְאוֹת לַכּל עוֹ וְמָרוֹ בְּעוֹלָם לֹא־תֹהוּ וְצָרוֹ עַת מִמִּוֹרָח לְאוֹרוֹ מָרָא, וַיָּמָשׁ חשָׁךְ:

וֹצְבָא שְׁחָקִיו שָּׁמָעוּ אמָר יְהִי אוֹר, וְנוֹדָעוּ כִּי יַשׁ צוּר, בּוֹ נִבְקַעוּ Job 38.6.

The clouds, and the corner-stones laid.
And they gave thanks to their Maker, since
they knew

Ecc. 2.13.

The excellency of light over darkness.

So will He yet light up my gloom, And uphold him who raiseth my fallen estate, And make the light of mine assembly shine

Then the chosen one yet shall boast herself:
"Behold the light of the Rock of my praise
Is mine, though I sit in darkness"

Micah 7,8.

In the acrostic יהודה לוי the customary הלוי is missing.

שְּׁחָקִים, וּפְּנוֹת הָטְבָּעוּ וְהוֹדוּ לְיוֹצְרָם וְיָדָעוּ יִתְרוֹן אוֹר מִן־הַחשֶּׁךִּ:

אָיר כּן עוֹד אֲפַלְתִי וְיַזְרִיחַ אוֹר קְהָלָתִי וְיַמְתַהַלֵּל עוֹד סְגְּלָתִי הָנָה אוֹר צוּר הְהָלְתִּי לִי, כִּראַשָּׁב בַּחשַׁה: לִי, כִּראַשָּׁב בַּחשַׁה:

20

NOW COMETH THE LIGHT

Ps. 76,5. Ps. 36,10.	Together in Thy light, O God resplendent, Do we see light!
Isa. 9, 1. Gen. 49,17,19. Isa. 18,4. Job 38,19.	The people that walked in darkness— Their hope¹ how long deferred!— While biting sin still troopeth at their heel, Upon them, like clear heat in sunshine, Shall dwell the light.
Ps. 97.11. Gen. 1,3.	With veil on the uncovered head, With glory in place of rent apparel, Wilt Thou clothe them; the light, once sown, make manifest Again, as Thou hast said: "Let there be light, And there was light."
Malachi 3,1.	Thy banner, over them whose knees stumble, Upraise, and clear the way before them By an Angel; and Thou wilt bless The seed of the upright, what time Thou makest light? Of them that rebel against the light.
	י I have followed S. D. Luzzatto and Brody in their pointing of שְׁרָרוֹ "his hope", although אַרְרוֹ is also possible in the sense of long drawn out calamity. ² This is an attempt to reproduce the play on words continually taking place in the Hebrew rhymes.

מאורה

נִרְאָה־אוֹר:

ישׁכַּרְאוֹר:

ויהי־אור:

מרדי־אור:

כי בא אור

הַעָם אֲשָׁר הָלַךְ חשָׁרְ שִׁבְרוֹ עֲדֵי־אָן יִפְּשֵׁךְּ יָגוּד עֲקַבוֹ חַטְא נֹשֵׁרְ עַלָיו כָּחם צַח עֵלֵי־אוֹר

וֹצְנִיף עֲלֵי־רֹאשׁ פָּרוּעַ וִיקָר מְקוֹם סוּת קרוּעַ תַּלְבַּשׁ, וְגַל אוֹר זָרוּעַ

10 דָּגֶלֶךְ עֲלֵי כֹשְׁלֵי בָרֶךְ הָרַם, וְלְפְנֵיהָם דָּרָךְ פַנַה בְמַלְאָדְ, וּתְבָרַדְ

שׁנִית, כְּמַאְמֶרְךּ יְהִי אוֹר

זָרַע יָשָׁרִים, יוֹם הָאוֹר

יַחַד בִּאוֹרְדְ אַל נָאוֹר יַחַד בִּאוֹרְדְ

-ъь 7.2. While he moaneth like a servant panting after the shade,

Do Thou lay the majesty of Thy salvation upon him;

And cry: "How long, O sluggard,

Prov. 6.9. Wilt thou sleep in the house of darkness?

Arise, shine!

Isa. 60.1. Now cometh the light!"

Zech. 4.7. "Grace, grace," proclaim; and set up two rows
Zech.4.3.11-14. Of olive trees for kindling the lights,
And they shall serve for lamps—

Their oil within the shrine of God resplendent, For the Light!

[!] This verse may possibly be an interpolation to adapt the poem to Hanukah. The acrostic PIT in addition to TTIT! is gare with this poet.

הוֹמָה כְּעָבָד יִשְאַף צֵל

הוֹד יָשְׁעֲדְּ עָלָיו הַאָּצֵל וּקָרָא עֲדֵי מָתַי עָצֵל

כִּיבָא אוֹר: תִּשְׁכֵּב בְּבֵית חשַׁרְ? קוּם אוֹר

> חַן חַן קרָא, וּשְׁתִּי שׁוּרוֹת זַתִים לְהָאִיר הַנֵּרוֹת

קוֹמַם, וְהָיוּ לְמְאוֹרוֹת שַׁמְנָם בְּמִקְרַשׁ אֵל נָאוֹר

GOD IN ALL

(For rhymed version see page 168)

Lord, where shall I find Thee? High and hidden is Thy place; And where shall I not find Thee? The world is full of Thy glory.

Found in the innermost being,
He set up the ends of the earth:
The refuge for the near,
The trust for those far off.
Thou dwellest amid the Cherubim,
Thou abidest in the clouds;
Thou art praised by Thine hosts
Yet art raised above their praise.
The whirling worlds cannot contain Thee;
How then the chambers of a temple?

And though Thou be uplifted over them Upon a throne high and exalted, Yet art Thou near to them, Of their very spirit and their flesh. Their own mouth testifieth for them That Thou alone art their Creator. Who shall not fear Thee, Since the yoke of Thy kingdom is their yoke?

Since the yoke of Thy kingdom is their yoke. Or who shall not call to Thee, Since Thou givest them their food?

I have sought Thy nearness, With all my heart have I called Thee,

כבודך מלא עולם

יָה אָנָה אָמְצָאַדְּ מְקוֹמְדְּ נַעֵּלָה וְנָעָלֶּם וְאָנָה לֹא אָמְצָאַדְּ בְּקּרָבִים אַפְּסֵיאָרֶץ הַקִּים הַמִּשְּׁנֶב לָקָרבִים אַפְּסֵיאָרֶץ הַקִּים הַמִּשְׁנֶב לָקָרבִים הַמְּבְטָח לָרְחֹקִים אָחָה שֹׁבֵן שְׁחָקִים

תַּתְהַלֵּל בְּצְבָאֵך עֲלֹיהָם עֲלֹיכֵּס נְשָׁא וָרָם נַּלְנַל לא־יִשְּׁאַך עֲלַיהָם עֲלֹיכֵּס נְשָׂא וָרָם עַלֹיכֵּס נְשָׂא וָרָם

אַתָּה קָרוֹב אָלִיהָם מַרוּחָם וּמְבְּשֶּׁרֶם פִּיהָם יָעִיד בָּהָם כִּי־אֵין בִּלְתַּדְּ יֹצְרָם מָיזָה לֹא יָרָאַדְּ וְעָלִם אוֹ מִי לֹא יִקרָאַדְּ וְאַלָּם: וְאַמִּי לֹא יִקרָאַדְּ

רַשְׁתִּי קּרְבָתְּךּ בְּכֶלֹּ־לְבִּי קְרָאתִיךְּ

And going out to meet Thee I found Thee coming toward me, Even as, in the wonder of Thy might, In the sanctuary I have beheld Thee. Who shall say he hath not seen Thee?—Lo, the heavens and their hosts Declare the fear of Thee, Though their voice be not heard.

Doth then, in very truth,
God dwell with man?
What can he think—every one that thinketh,
Whose foundation is in the dust—
Since Thou art holy, dwelling
Amid their praises and their glory?
Angels adore Thy wonder,
Standing in the everlasting height;
Over their heads is Thy throne,
And Thou upholdest them all!

יהודה הלוי מיהודה				
בַּׁלְּרָאתִי מְצָאתִיףּ לְקְרָאתִי מְצָאתִיףּ	וּבִפָּלְאַי נְבוּרָתְדְּ וּבְצַאתִי לְּקְרָאתְדְּ	1!		
הֵן שָׁמֵיִם וְחֵילֶם בְּלִי נִשְׁמֵע קוֹלֶם:	מִי יֹאמֵר לֹא־רָאֲךּ יַנִּידוּ מוֹרָאֲךּ			
אַלהִים אָת־הָאָדָם אָשֶׁר בָּעָפָר יְסוֹדָם תְּהָלוֹתָם וּכְבוֹדָם	הַאָּמְנָם כִּריַשַּׁב וּמַה־יַּחְשֹּׁב כָּל־חשַּׁב וְאַחָּה קִדוֹשׁ יוֹשֵׁב	20		

חַיּוֹת יוֹדוּ פִּלְאַך

עַל־רָאשַׁיהָם כִּסְאָךּ

הָעֹמְדוֹת בְּרוּם עוֹלֶם

וְאַתָּה נשַׁא כָלָם:

ELIJAH AND ELISHAH

Our portents linger— Where is the God of Elijah?¹

The son who hearkeneth unto His words, Crying of violence out of his sorrows, Saith, Where is the Rock and His Names?² A thousand years He hath not answered him.³

The Tishbite decreed for Ephraim,
And closed up the heavens;
At his word came fire and water down;
I Kings 18. On Mount Carmel—there he proved Him.

I Kings17,10-16. He spake of the jar and the cruse,
And therein set a blessing flowering;
I Kings17,17-24. He restored the dead from the pit—
Who hath heard such things and who hath
seen them?

II Kings 1.9-14. He caused the burning of the captains and their fifties;

He fasted forty days with their nights;

¹ See Mal. 3,23.

² Another rendering may possibly be שמחיו for See Ps. 61.7.

3 Jehudah Halevi lived about 1000 years after the destruction.

איה אלהי אליהו הבדלה

> אַתוֹתֵינוּ הָתְמַהְמָהוּ אַיָּה אֵלֹהֵי אֵלִיהוּ

צעַק חָמָס מָצֶרוֹתָיו בַּן שׁמַעַ אָל־אִמְרוֹתָיו

אָמֵר אַיָּה צוּר וּשְׁמוֹתִיו אָלֶף שָׁנִים לא עָנָהוּ.

נַיִּעְצר אָת־הָשָּׁמַיִם נַיִּעְצר אָת־הַשָּׁמַיִם נַיִּעְצר אָת־הַשָּׁמַיִם

וַיִּצְצוּ אֶת הָשְּׁהָיָם הַר הַבּּרְמֶל שָׁם נִּסְהוּ. הַר הַבּּרְמֶל שָׁם נִסְהוּ. וֹבְרָכָה שָׁם בָּם פֿרַחַת הַשִּׁיב הַמֵּת מִרְהַשֵּׁחַת הַשִּׁיב הַמֵּת מִרְהַשָּׁחַת

מִי־שָׁמַע זָה, וּמִי רָאָהוּ הְבְּעִיר שָׁרִים וַחֲמִשֵּׁיהָם צָם אַרְבָּעִים עִם־אָמְשֵּׁיהָם צָם אַרְבָּעִים עִם־אָמְשֵּׁיהָם I Kings 17.4-6. The ravens assembled as though called together
To give him his food.

And when he went up on high in a whirlwind,
And in a burning chariot of fire,
Then turned Elisha, bitterly crying:
"My father, my father!" but he answered

Job 38.30. The floods of Jordan were congealed,
II Sam. 22.37. So that their feet slipped not;
Pa. 18.37. Also for Elisha stood they up—
They that looked on him saw and were amazed.

him not

Those watching for the signs foretold—How long, until they see the wondrous happenings
When these marvels are wrought before them,
The work of the Lord which is terrible.

The alphabet in acrostic reaches only to the letter I.

נוֹסְדוּ עַרְבִים לְמְבַקְשֵׁיהָם

לתת לחמו, וינהו. וּבְעַת עַלָה רוֹם בִּסְעָרָה

וּבְמִרְכֶּבֶת אֵשׁ בֹּעֵרָה

וָאֶלִישָׁע שָׁב צֹעַק מֶרָה

אָבִי אָבִי, וְלֹא עָנָהוּ.

חוֹכֵי אתות הַנְּבָּאוֹת מֶתִי יָחֶזוּ הַנּוֹרָאוֹת בַּעֲשׂוֹת נָגָדָם הַנִּפְּלָאוֹת מַעֲשֵׂה יָיָ כִּי־נוֹרָא הוּא.

וְרְמֵי יַרְדַּן הָתְלַכֶּדוּ

עד קרסליו לא מעדו

גַם לָאֵלִישָׁע כֵּן עָמֶדוּ

צֹפָיו רָאוּ וַיִּתְמָהוּ.

MY HEART SEETH THEE

My thoughts awaken me with Thy name, And set Thy mercies before me.

They teach me of the soul Thou hast formed, Bound up within me;—it is wonderful in mine eyes!

And my heart seeth Thee and hath faith in Thee

As though it had stood by at Sinai.

I have sought Thee in my visions, and there passed
Thy glory by me, descending in my clouds.

My musings have roused me from my couch To bless Thy glorious Name, O Lord.

ולבי ראך

·---

ָּעִירוּנִי בְשִּׁמְךּ רַעֲיוֹנָי וְיָשִּׁימוּ חֲסָדִיךּ לְפָנִי

הַבִינוּנִי דְבַר נָפָשׁ יְצַרְתָּהּ קשוּרָה בִי וְהִיא נִפְּלָאת בְּעֵינָי

וֹלְבִּי רָאַדּ וַיִאָמַן בָּדְּ כָּאִלּוּ מְעֵמָד הָיָה בִּסִינִי

קָבִשְׁתִּיףּ בְּחָזְיוֹנֵי וְעָבַר בּבוֹדָףּ בִּי וָיָרַד בּּצְעָנָי

קָבָרֶךְ שַּׁעִיפַּי מִיְצוּעֵי לְבָרֵךְ שֵׁם כְּבוֹדֶךְ אֲדֹנָי:

A NEW SONG

(For rhymed version see page 170)

The day the depths were turned into dry land, A new song sang the redeemed.

That day Thou wast honoured of the foe, and wast precious unto me.

And didst lay for Thyself a foundation of strength from the mouths of sucklings.

Thou didst sink in deceit the feet of the daughter of the Anamim².

Cant. 7,1-2. But the steps of the Shulamite were beautiful in sandals.

And all that see me shall sing, when they look upon mine honour:

Deut. 32.31. "There is none like the God of Jeshurun"—even though our foes be the judges:

So wilt Thou raise my banners over those that are left.

And gather them that are scattered as though gathering ears of corn.

'This stanza is' omitted in Heidenheim's Mahzor, the opening' being taken as the first letter of the acrostic. Brody opens the acrostic with the second'.

² Mentioned among the sons of Mizraim. See Gen. 10, 13.

י Thus Brody's reading; וכל רואי ישירון בעת הודי ישורון Heidenheim reads: ישורון, which seems less probable. (See rhymed version).

שירה חדשה נאולה לפסח

נָהָפְכוּ מְצוּלִים

שִׁבְּחוּ נְאוּלִים:

מִפִּי עוֹלֵלִים:

יָפוּ בַנְעָלִים:

עַל־הַנִּשְאָרִים

יוֹם לַיַבָּשָׁה

שִׁירָה חֲדָשָׁה

וָאַלֵי נָחְמַדְתָּ יום בְּצַר נִכְבַּרְתָּ

וְלֶּךְ עוֹ יִפַּרְתָּ

רַגְּלֵי בַת־עֲנָמִית זְּטְבַּעְהָּ בְתַרְמִית 5

> וּפַעֲמֵי שׁוּלַמִית וָכֶל־ראַי יְשִׁירוּן

> > דָּנְלֵי כַּן חָרִים

בְּעַת הוֹדִי יְשׁוּרוּן וְאֹיְבֵינוּ פְּלִילִים: אַין כָּאַל יִשְׁרוּן

בִּמְלַקִם שָׁבֵּלִים: וּתְלַקַם פְזוּרִים Gen. 38.25.

Cant. 2,17.

Ex. 15.11.

They that come unto Thee within the covenant of Thy seal.

They that from the birth are consecrated to

They show their sign unto all that see them, And on the corners of their garment they make fringes.

For whom is this one inscribed? Discern now the truth:

Whose are the signet and the threads of blue?—

Ah, turn again to consecrate her, and cast her out no more;

And let the light of her sun arise, and the

shadows flee away.

The beloved exalt Thee; with song they come before thee:

"Who is like unto Thee, O Lord, among the mighty?"

י Brody: הֶּרְאוּ: Heidenheim reads הָּרְאוּ: (Seerhymed version).

יהודה הלוי

לְכַל־ראָה אוֹתָם

יעשו גדלים:

הַכֶּר־נָא דְבַר אֱמָת וָהַפְּתִילִים:

וְאַל־תוֹסֶף לְנָרְשָׁה

בְשִׁירָה קִדְמוּךְ

ונסוּ הַאְלֶלִים:

אַדֹנֵי בָּאַלִים:

בְּבָרִית חֹתָמִךּ

הם נמלים:

הבַאִים עִמְּדְ

וּמִבָּטָן לְשִׁמְדּ

לְמִי הַחֹתַמֶת

ושוב שנית לקדשה

יָדִידִים רוֹמֵמוּךְ

מייכמכה

ועל־כֵּנפי כְסוּתֵם

וָהַעַלֵה אוֹר שָׁמִשָּה

הראו אחתם

15 לְמִי וֹאת נְרְשֶׁמֶת

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SABBATH PEACE

To love of thee I drink my cup— Peace to thee, peace, O Seventh Day!

Job 7,4. Gen. 29,20. Six days of work are like thy slaves, While toiling through them, full of restlessness, All of them seem to me but as a few days, For the love I have to thee, O day of my delight!

I go forth on the first day to do my work, To set in order the next Sabbath day's array: For God hath placed the blessing there: Thou alone art my portion for all my toil.

The lamp for my holy day is from the light of mine Holy One;
The sun and stars are jealous of my sun.
What care I for the second day or the third?
Let the fourth day hide his lights—

שלום לך יום השביעי

עַל־אַהַבָּתָדְּ אָשְׁחָה גְבִיעִי שַּׁלוֹם לְדִּ שָׁלוֹם יוֹם הַשְּׁבִיעִי: שַּׁשֶׁח וְמִי מַעְשָּׁה לֶדְ כַּעֲבָדִים אִם־אָעֵבֹד בָּהָם אָשְׂבַע גָדִדִים כָּלֶם בְּעִינִי הַם יָמִים אָחָדִים כַּאָהַבָּתִי בָּדְּ יוֹם שַּׁעֲשׁוּעִי:

> אַצָא בְּיוֹם רָאשׁוֹן לַעְרֹךְ לְיוֹם שַׁבָּת כִּי הָאֱלֹהִים שָׁם אַתָּה לָבַד חָלָקִי

מָאוֹר לְיוֹם קְדְשִׁי שָׁמָשׁ וְכוֹכָבִים מַה־לִּי לְיוֹם שַׁנִי יַסְתִּיר מְאַרוֹתָיו

מָבֶּל־יְגִיעִי: מַאוֹר קְרִשִּׁי מִנְאוּר לְשִׁמְשִּׁי

יוֹם הֶרְבִיעִי:

אוֹ לַשִּׁלִישִׁי

לַעשות מְלָאכָה

הַפַּעֲרֶכָה שָּׁם הַבְּרֶכָה I hear a herald of good tidings from the fifth

To-morrow cometh fresh life for my soul!

The morning for my labour, the evening for my freedom:

I shall be summoned to the table of my King, my Shepherd!

I find upon the sixth day my soul rejoicing, For there draweth nigh to me the time of rest; Albeit I go about, a wanderer, to find relief, At even I forget all my weariness and wandering.

How sweet to me the time between the lights—To see the face of Sabbath, with mien renewed!
O come with apples, bring ye many raisin
cakes—

This is the day of my rest, this my love, my

I will sing to thee, O Sabbath, songs of love; So it befitteth thee, for thou art a day of enjoyments,

A day of pleasures, yea, of banquets three, Pleasure at my table, pleasure of my couch.

יהודה הלוי מִיוֹם חַמִישִׁי

נפש לנפשי

עֶרֶב לְחָפְשִׁי

מַלְכִּי וְרוֹעִי:

נַפִשִׁי שְמַחָה

עת הַמְנוּחָה לְמָצא רְנָחָה

נוֹדִי וְנוֹעִי:

בין הַשָּׁמָשׁוֹת פָנִים חֲדָשׁוֹת

הַרְבּוּ אֲשִׁישׁוֹת

דוֹדִי וְרַעִי:

שִׁירֵי יִדִידוֹת

אַתְּ יוֹם חֲמְדוֹת שַׁלשׁ סְעוּדוֹת

תַעַנוּג יִצוּעִי:

קָרוּא אֱלֵי שָׁלְחַן אָמְצָא בִיוֹם שִׁשִׁי

אָשָׁמֵע מְבַשֵּׁר טוֹב כִּי־מֶחֶרָת יִהְיָה

כִּי־קָרְבָה אַלֵי

אָם נָע וָנָד אֵלַדְּ עָרֶב וְאָשְׁכַּח כָּל־

מַה־נָּעֵמָה לִי עַת

לְרָאוֹת פְנֵי שַׁבָּת

באוּ בְתַפּוּחִים

אָשִׁיר לְדְּ שַׁבָּת

כִּי־יָאֲתָה לֶךְ כִּי

יוֹם תַּעֲנוּגִים נַם תַּצְנוּג לְשָׁלְחָנִי

זָה יוֹם מְנוּחִי זָה

בֹקר לְעַבְרָתִי

A CAMPING PLACE

Fair and good it is to hold a camping place within Thine house,

For the people in whose midst Thy name doth rest:

That Name whose dwelling is the infinite space—though He

1sa. 57,15;53.7. Is found within the contrite heart and with
the humble man.

And heaven's heights cannot contain Him, even though

He came down upon Sinai and abode in a bush.

His way is very near and it is very far, For all that He doeth is for the sake of all that is, and for His own sake.

Lo, upon my heart is a thought from my God; Yea, also upon my tongue is an answer from the Lord.

בביתך מחנה

יָפָה וְטוֹב לָאָחוֹ בְּבֵיתְדְּ מַחֲנָה לָעָם אֲשֶׁר שִׁמְדּ בְּקְרָבָּם יַחֲנָה

הַשֵּׁם אֲשֶׁר שִׁכְנוֹ בִּרוּם עוֹלֶם וְהוּא נִמְצָא בְּלַב דַּכָּא וְעִם אִישׁ נַעֲנָה

> וֹשְׁמֵי מְרוֹמִים לֹא יְכִילוּהוּ וְאָם יָרַד עֲלֵי סִינֵי וְשָׁכַן בַּסְנָה

דרכו מאר קרבה ולמאר החקה ַכִּי כֹל אֲשָׁר פָּעַל לְיֵשׁ וּלְמַעֲנָה

הַן עַל־לְבָבִי מָאֱלֹהֵי מַחֲשָׁב נַם עַל־לְשׁוֹנִי מַאֲדֹנֵי מַעֲנָה:

NATURE AND LAWI

(For rhymed version see page 172)

The words of God are pure; they are more precious than rubies:

They are wrapped up in hearts, they are bound up in souls.

Weary are all words with fervent pursuit after His praises.

For what hath one of numbered days to do with His infinite eternities?

As clouds above the dust, so high above him are God's ways.

How can understanding that is deficient and reason that is cut short

Grasp the ways of might, the high, the impregnable?

Be silent before Him, each that speaketh of Him, and perish his thought!

Only about His works let him frame song, let him ply his tongue:

Yea, concerning the law of His mouth let him lift his voice and make loud his throat.

Referred to by Zunz as a Piyut for the 1st day of Pentecost. It occurs in the Avignon ritual and others.

² The liturgies read these two lines thus:

אך במפעליו יחבר קול וירחיב את גרונו ובדברי שיר יגבר פיו ויאריך את לשונו.

See rhymed version.

אמרות האל טהרות

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אָמַרוֹת הָאַל טְהרוֹת מְפְּנִינִים הַם יְקְרוֹת בַּלְבָבוֹת הַם צְרָרוֹת בַּלְּבָבוֹת הַם קִשְּׁרוֹת:

בַּלְּבָבוֹת הַם צְרָרוֹת בַּנְפָשׁוֹת הַם קְשְׁרוֹ יָּזְעוּ כָּל־הַדְּבָרִים מִדְּלֹק אַחַר שְׁבָחָיוּ

יְגְעָנ כָּל־הַדְּבָרִים מְדְּלֹק אָחַר שְׁבְחָי מַה־קְּבָרְיָמִים סְפּוּרָים אַחֲרֵי נַצַח נְצָחִיו בּשִׁחַהִים מִיפּרִים יִּרְדִּי מִינּ אַרְחִינִּ

בַּשְּׁחָקִים מַעֲפָּרִים נְּבְהוּ מָנּוּ אֱרָחָיוּ מַהדּלְדַעוֹת הַחֲסַרוֹת וּתְבוּנוֹת הַקּּצְרוֹת

לְאָחֹז דַּרְכֵי נְבוֹרוֹת הַבְּצְרוֹת: הַס לְפָנִיו כָּל־מְדַבֵּר בּוֹ, וְאָבֵד רַעֲיוֹנוֹ אָד בְּמִפְעָלִיו יְחַבֵּר שִׁיִר וְיַאְרִיךְ אָת־לְשׁוֹנוֹ

וֹ נַם בְּתוֹרַת פִּיו יְנַבֵּר קוֹל וְיָרִים אָת־גְּרוֹנוֹ 10

Aicah 66.

e 42.5

Isa. 19.6.

Ps. 71.15

IEHUDAH HALEVI Tongues be giving forth speech, extolling, crowning: Souls be glorifying, now to praise, and now to teach I But wherewith shall I bow down and be worthy to come before the Lord? Shall I lead the procession to the house of God with calves for mine offering? Will He say: I will deliver them from the grave: I will be a father to My children? All the lands, behold, are alien: so that one cannot bring an offering that is pure; O build the chiefest city: 4 be Thou pleased as with oblation from her courts. Emptied is wisdom and dried up from the hearts of Kalkol and Darda:s All that they have known 6 and thought is not as He thinketh and knoweth.

His works are too strong, too many, for the searching out of wisdom and reason. His untold marvels, day by day, multiplying and bearing fruit-

These give unceasingly songs to Him, knowing not their numbers 7 י The liturgies read here: בין להבין ולהורות.

ואדבר לאדני. הן ארצות כל לזרות.

,, תבנה ראשית טירות. Wise men of the east. See I Kings 5,11.

⁶ The liturgies read יומו for ידעו.

ספורות for חדורות.

הַלְשׁנוֹת מַאֲמִירוֹת מַאֲמִירוֹת מַצְאַירוֹת מַצְאַירוֹת מַצְאָירוֹת בַּין לְהוֹרוֹת: הַנְּשָׁמוֹת מֵאֲדִירוֹת בִּין לְהוֹרוֹת בִּין לְהוֹרוֹת:

> וֹּבְמָה אִּכַּף אָקַדִּם אֵוְכָּה לִפְנֵי אֲדֹנֶי בִּית אֱלֹהִים הַאֲדַדִּם בְּעֻנֶלִים קֵרְבָנָי גַּיִּ מִשְׁאוֹל יאמָר וָאַפִּדִּם אָהָיִה:ַכָּאָב לְבָנֵי

בְּלִיאַרָצוֹת הַן לְזָרוֹת מְבְּלִי הַקְּרִיב טְ<mark>הֹרוֹת</mark> תָּבָנָה ראש הָעֵיָרוֹת הַחֲפּוֹץ שֵׁי בָּעַזָּרוֹת:

דַלֵלוּ חָכְמוֹת וְחָרְבוּ מִלְבֵב כֵּלְכּל וְדַרְדַּע כֹּל אֲשֶׁר יָדְעוּ וְחָשְׁבוּ לֹא כְּמוֹ חָשֵּׁב וְיָדַע מַמֲשָׁיו עָצִמוּ וְרָבוּ מַחֲלָר חָכְמָה וּמַדְּע

נִפְלְאוֹתָיו לֹא סְפּוּרוֹת יוֹם לְיוֹם רֶבוֹת וּ**פְּרוֹת** יִּהְנוּ תָמִיד זָמִרוֹת לוֹ, וְלֹא יַדְעוּ סְפּרוֹת: Behold clear witnesses are Thine: they fill every mountain and hill:

For upon every creature's form there is of God a seal and a token.

And the shining of all the lights—the shining of seven for seven.

Even as He made of the seven lamps seven constellations.

So maketh He men's eyes luminaries to look upon the Light.

הַא־לְּךְ עַדִים בִּרוּרִים מִלְאוּ כַּלֹּיהַר וְנֶבַע פָי בְכַל־צוּרוֹת יָצוּרִים יַשׁ לְאֵל חוֹתַם וְטַבַע זָהַרִי כָל־הַמְּאוֹרִים זָהֵרֵי שֶּׁבַע לְשֶּׁבַע

בַּאֲשֶׁר שָׁבַע מָארוֹת שָּׁם לְשָּׁבַע הַמִּנוֹרוֹת לַחַזוֹת אַת־הַמְּארוֹת:

שֶׁם לְעֵינַיִם מָאִירוֹת

SLEEPER WITH HEART AWAKE (For rhymed version see page 174)

O Sleeper, with heart awake, burning and tempest-tossed,

Go forth now and shake thyself, and walk in the light of My face.

Num. 24,17. Arise, ride on and prosper: there shall come forth a star for thee,

And he who lay down in the dungeon shall go up to the summit of Sinai.

Let not their soul exult which say: Condemned Is Zion; for lo! My heart is there, and Mine eyes are there.

I reveal Me and I hide Me; I am angry, I am appeased;

Who shall have pity upon my children excepting I myself?

ישן ולבו ער רשות

ישן ולבו ער בוער ומשהער וּלְכָה בָּאוֹר פָּנָי גאלא וֹנינֿמר

הַרַךְ לְדְ כִּוֹכָב

קומה צלח ורכב עַלָה לְראשׁ סִינֶי

וַאְשֶׁר בְּבוֹר שָׁכַב

הָאִמְרִים תָּאִשָּׁם

אַל־תַעַלוֹ נַפְשָׁם 5 לְבִּי וְשֶׁם עֵינָי ציון וְהַנַּה שָׁם

אָנֶל וְאָסָתַר אָקצף וְאַעָתַר מְנִי עֲלֵי בָנֵי: מִי יַחֲמל יוֹתַר



ODE TO ZION

Zion, wilt thou not ask if peace's wing Shadows the captives that ensue thy peace, Left lonely from thine ancient shepherding?

Lo! west and east and north and south—world-wide—

All those from far and near, without surcease,

Salute thee: Peace and Peace from every side;

And Peace from him that from the captive's fount

Of tears, is giving his like Hermon's dew, And longing but to shed them on thy mount.

I with the jackal's wail have mourned thee long,

But dreaming of thine own restored anew I am a harp to sound for thee thy song.

My heart to Bethel sorely yearneth yet, Peniel and Mahanaim; yea, where'er In holy concourse all thy pure ones met. There the Shekhinah dwelt; to thee was given
Thy Maker's Presence when He opened there
The gates of thee toward the gates of Heaven.

And only glory from the Lord was thine
For light; and moon and stars and sunshine
waned.

Nor gave more light unto thy light divine.

O I would choose but for my soul to pour
Itself where then the Spirit of God remained
Outpoured upon thy chosen ones of yore.

Thou art the royal house; thou art the throne Of God; and how come slaves to sit at last Upon the thrones which were thy lords' alone?

Would I were wandering in those places dear Where God revealed Himself in ages past, Showing His light to messenger and seer!

And who will make me wings that I may fly,

That I may take my broken heart away

And lay its ruins where thy ruins lie?

Prostrate upon thine earth, I fain would thrust
Myself, delighting in thy stones, and lay
Exceeding tender hold upon thy dust.

Yea, more, at Hebron, by the tombs in her Of mine own fathers, I would stand and gaze In wonder at thy chosen sepulchre;

And pass into thy forest and incline

To Carmel, and would stand in Gilead's ways

And marvel at that distant mountain thine—'

Thy Mount Abarim and thy Mountain Hor,
There where the two great luminaries sleep
Which were thy teachers and thy lights before.

The life of souls thine air is; yea, and thou
Hast purest myrrh for grains of dust; and
deep

With honey from the comb thy rivers flow.

Sweet to my soul 'twould be to wander bare
And go unshod in places waxen waste—
Desolate since thine oracles were there;

Where thine Ark rested, hidden in thine heart, And where, within, thy Cherubim were placed

Which in thine inmost chambers dwelt apart.

I will cut off and cast away my crown
Of locks, and curse the season which profaned

In unclean land the crowns which were thine

¹ See note in prose version.

How shall it any more be sweet to me
To eat or drink, while dogs all unrestrained
Thy tender whelps devouring I must see?

Or how shall light of day at all be sweet
Unto mine eyes, while still I see them killed—
Thine eagles—caught in ravens' mouths for
meat?

O cup of sorrow! gently! let thy stress Desist a little! for my reins are filled Already, and my soul with bitterness.

I, calling back Oholah's memory,
Drink thine hot poison; and remembering
Oholibah, I drain the dregs of thee.

Zion! O perfect in thy beauty! found
With love bound up, with grace encompassing,

With thy soul thy companions' souls are bound:

They that rejoice at thy tranquillity,
And mourn the wasteness of thine overthrow
And weep at thy destruction bitterly;

They from the captive's pit, each one that waits

Panting towards thee; all they bending low, Each one from his own place, towards thy gates:

The flocks of all thy multitudes of old
That, sent from mount to hill in scattered
flight,

Have yet forgotten nevermore thy fold;

That take fast, clinging hold upon thy skirt, Striving to grasp the palm-boughs on thine height,

To come to thee at last with strength begirt.

Shinar and Pathros—nay, can these compare
With thee in state? And can thy purity,
And can thy light be like the vain things
there?

And thine anointed—who among their throng Compareth? Likened unto whom shall be Levites and seers and singers of thy song?

Lo! it shall pass, shall change, the heritage, Of vain-crowned kingdoms; not all time subdues

Thy strength; thy crown endures from age to age.

Thy God desired thee for a dwelling-place; And happy is the man whom He shall choose,

And draw him nigh to rest within thy space.

Happy is he that waiteth:—he shall go
To thee, and thine arising radiance see
When over him shall break thy morning glow;

And see rest for thy chosen; and sublime Rejoicing find amid the joy of thee Returned unto thine olden youthful time. Shall not thine carrie 18 on my line taste

ON THE WAY TO JERUSALEM

Beautiful height! O joy! the whole world's gladness!

O great King's city, mountain blest!

My soul is yearning unto thee—is yearning

From limits of the west.

The torrents heave from depths of mine heart's passion.

At memory of thine olden state,
The glory of thee borne away to exile,
Thy dwelling desolate.

And who shall grant me, on the wings of eagles,
To rise and seek thee through the years,
Until I mingle with thy dust beloved,
The waters of my tears?

I seek thee, though thy King be no more in thee,
Though where the balm hath been of old—
Thy Gilead's balm—be poisonous adders lurking,
Winged scorpions manifold.

Shall I not to thy very stones be tender? Shall I not kiss them verily? Shall not thine earth upon my lips taste sweeter

Than honey unto me?

TO THE BRIDEGROOM

Rejoice, O young man, in thy youth,
And gather the fruit thy joy shall bear,
Thou and the wife of thy youth,
Turning now to thy dwelling to enter there.

Glorious blessings of God, who is One,
Shall come united upon thine head;
Thine house shall be at peace from dread,
Thy foes' uprising be undone.
Thou shalt lay thee down in a safe retreat;

Thou shalt rest, and thy sleep be sweet.

In thine honour, my bridegroom, prosper and live:

Let thy beauty arise and shine forth fierce; And the heart of thine enemies God shall pierce,

And the sins of thy youth will He forgive,
And bless thee in increase and all thou shalt
do,

When thou settest thine hand thereto.

And remember thy Rock, Creator of thee, When the goodness cometh which He shall bring;

For sons out of many days shall spring, And e'en as thy days thy strength shall be. Blessèd be thou when thou enterest, And thy going out shall be blest. 'Mid the perfect and wise shall thy portion lie, So thou be discreet where thou turnest thee; And thine house shall be builded immovably,

And "Peace" thou shalt call, and God shall reply;

And peace shall be thine abode; and sealed Thy bond with the stones of the field.

Thy glory shall rise, nor make delay;
And thee shall He call and choose; and thy
light

In the gloom, in the darkness of the night,
Then shall break forth like the dawn of day;
And out from the shining light of the morn
Shall the dew of thy youth be born.

FORSAKEN

(The Hebrew text is translated from an Arabic song)

I am of little worth, and poor, apart
From him, my glory; and amid the years
My form grows like a shadow; till my heart
Is old, but not by my years' number; lo,
My witnesses:—the number of the years

Of this my sojourning. Nay, but I grow So old in his forsaking.—If in truth He shall come back to me amid the years,

Then shall come back to me with him my youth.

HAST THOU FORGOTTEN?

My Love! hast Thou forgotten
Thy rest
Upon my breast?
And wherefore hast Thou sold me
To be enslaved for aye?
Have I not followed Thee upon the way
Of olden time within a land not sown?
Lo! Seir and Mount Paran—nor these alone—
Sinai and Sin—yea these
Be all my witnesses.

For Thee my love was ever,
And mine
Thy grace divine;
And how hast Thou apportioned
My glory away from me?
Thrust unto Seir, pursued, sent forth to flee
Until Kedar, nor suffered to abide;
Within the Grecian fiery furnace tried;
Afflicted, weighed with care,
With Media's yoke to bear—

And is there any to redeem but Thee? Or other captive with such hope above? O give Thy strength to me, For I give Thee my love! trad manuse of the sand

RN

VISION OF GOD

To meet the fountain of true life I run;
Of this so vain and empty life I tire.
To see my King's face is my sole desire;
Beside Him have I fear or dread of none.

O that a dream might hold Him in its bond! I would not wake; nay, sleep should ne'er depart.

Would I might see His face within my heart!
Mine eyes would never ask to look beyond.

WONDERFUL IS THY LOVE

Let my sweet song be pleasing unto Thee—
The incense of my praise—
O my Belovèd that art flown from me,
Far from mine errant ways!
(But I have held the garment of His love,
Seeing the wonder and the might thereof).
The glory of Thy name is my full store—
My portion for the toil wherein I strove:
Increase the sorrow:—I shall love but more!
Wonderful is Thy love!

THE LORD IS MY PORTION

Servants of time, lo! these be slaves of slaves; But the Lord's servant hath his freedom

Therefore, when every man his portion craves, "The Lord God is my portion," saith my soul.

UNTIL DAY AND NIGHT SHALL CEASE

Lo! sun and moon, these minister for aye;
The laws of day and night cease nevermore:
Given for signs to Jacob's seed that they
Shall ever be a nation—till these be o'er.
If with His left hand He should thrust away,
Lo! with His right hand He shall draw them
nigh.

Let them not cry despairing, nay, nor say:
Hope faileth and our strength is near to die.
Let them believe that they shall be alway,
Nor cease until there be no night nor day.

GOD IN ALL

O Lord, where shall I find Thee?
All-hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

Found near-abiding ever, He made the earth's ends, set their utmost bar; Unto the nigh a refuge,

Yea, and a trust to those who wait afar.
Thou sittest throned between the Cherubim,
Thou dwellest high above the cloud-rack dim.
Praised by Thine hosts and yet beyond their
praises

Forever far exalt:

The endless whirl of worlds may not contain
Thee.

How, then, one temple's vault?

And Thou, withal uplifted
O'er man, upon a mighty throne apart,
Art yet forever near him,
Breath of his spirit, life-blood of his heart!
His own mouth speaketh testimony true
That Thou his Maker art alone; and who
Shall fear Thee not, for lo! upon their shoulders
Thy yoke divinely dread!

Who shall forbear to cry to Thee, That givest
To all their daily bread?

Longing I sought Thy presence;
Lord, with my whole heart did I call and pray.

And going out toward Thee,

I found Thee coming to me on the way;

Yea, in Thy wonders' might as clear to see As when within the shrine I looked for Thee.

Who saith he hath not seen Thee? Lo! the

And all their host, aflame

With glory, show Thy fear with speech unuttered,

With silent voice proclaim.

And can the Lord God truly—

God, the Most High—dwell here within man's breast?

What shall he answer, pondering-

Man, whose foundations in the dust do rest?
For Thou art holy, dwelling 'mid the praise
Of them that waft Thee worship all their
days.

Angels adoring, singing of Thy wonder, Stand upon Heaven's height;

And Thou, enthroned o'erhead, all things upholdest

With everlasting might.

A NEW SONG

The day the saved of God Traversed the deep dryshod, Then a new song Sang Thy redeemed throng.

Lo, sunken in deceit
The Egyptian daughter's feet,
The while, the Shulamite
Went shod in fair delight.
Then a new song
Sang Thy redeemed throng.

All that on Jeshurun gaze Shall see him shrined in praise,² For Jeshurun's God arose Acclaimèd by his foes. Then a new song Sang Thy redeemèd throng.

Thy banners Thou wilt set O'er those remaining yet, And gather those forlorn As gathering ears of corn. Then a new song Sang Thy redeemed throng.

^{*} See note 1 in prose version.

² See note 3 in prose version.

These that have come to Thee Under Thy seal to be,
They from the birth are Thine,
Bound by a holy sign.
Then a new song

Sang Thy redeemed throng.

Their token show to all Whose eyes upon them fall: Lo, on their garment's hem The fringe ordained for them!

Then a new song

Sang Thy redeemed throng.

For whom then are they sealed? Let truth now be revealed: Whose is the seal, and who Shall claim the thread of blue? Then a new song Sang Thy redeemed throng.

Ah, take her as of yore,
And cast her forth no more;
Let sunlight crown her day
And shadows flee away.
Then a new song
Sang Thy redeemed throng.

For Thy beloved throng
Still come to Thee with song,
Singing with one accord:
Now who is like Thee 'mid the gods, O Lord!
Still Thy redeemed throng
Sing a new song.

NATURE AND LAW

The words of God are pure
And precious more than gems in fair display;
They are bound up in hearts for ever, yea,
In souls are held secure.

All speech grows weary in pursuit that flies
After His endless praise—
For what hath one of numbered days
To do with infinite eternities?—
As clouds above the dust, above him
soar God's ways.

What of the mind cut short?
And reason that is lacking strength to know?
How should it grasp the way of power—so
Impregnable a fort?

Silence before Him, all that speak of Him!
And perish all their thought!
Only the works His hand hath wrought
Let them declare, and may their lips o'erbrim
With singing and their voice be loud with
praises fraught.

Tongues be fulfilled of speech,
Exalting, crowning, telling o'er His praise;
Souls be extolling, still discerning ways
To learn and tell and teach.

But how shall I all humbly seek the Lord?
Oblation once I gave
Within His house—and "From the grave"
He said, "I yet will lift them at My word,
And I will be a father to the sons I save."

But strange are all the lands;
One cannot bring a gift without alloy.
Rebuild the chiefest city! Find Thy joy
As once from holier hands.

Wisdom is withered that abode in state
In hearts exceeding wise,
For all they thought and did devise
Is other than He knoweth; yea, too great,
Too many are His works for sight of wisdom's
eyes.

His wonders manifold
Bring daily marvels new in fruitful throngs.
These give to Him, unceasing, only songs,
In numbers all untold.

Behold, clear witnesses enough are Thine!
All mountains under Heaven
They fill; on every form is graven
The seal of God; and all about them shine
The kindred lights in heaven and earth of
stars twice seven.

For seven in the height
There shine the seven lamps in earthly guise,
Given to so illume the earth-dimmed eyes
To look upon His light.

SLEEPER. WITH HEART AWAKE

O Sleeper with heart that waketh,
Burning and tempest-torn,
Go, shake thee, walk with My radiance
Upon thee borne.

Rise up, ride on and prosper:
A star shall guide thy quest,
Till he that lay down in the dungeon
Reach Sinai's crest.

Let not their soul be joyful Which talk of Zion's despair, For there My heart is ever, And Mine eyes are there.

I reveal Myself and I hide Me, I am wroth, I restrain the rod; For who should pity My children But I, their God?



להתעופף חמשים

- Ll. 9-10 ווואווווד The 1 signifies "since (thou still)", as in Gen. 26,27: מוחם שואום; similarly for הלא Halper reads אלו; I have called attention in the notes ad loc. to the fact that this is an unnecessary correction introduced by Luzzatto, in conflict with the testimony of the manuscript.
- L. 27. ווְיִמְשׁנוּ Kal, comp. Deut. 32, 35 and Isa. 54,10; the irregular vowel is due to the intended homophony with the verbs in 1. 28, but this stylistic effect would be lost if we read שומין with Halper.
- L. 50. פררולי אדרים So MS. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וברולי אבנים, for which Halper suggests וברול ואבנים.
- L. 62. הַּנְצְעָהִים So in the manuscripts which I have used, with the masc. suffix on account of the following adjective; the reading מון, which Halper prefers, should be ascribed to the haste of a copyist, who undoubtedly was familiar with Ez. 37, 4.
- L. 68. וכחכלת So the manuscripts. The sense is: He

who observes the night sees a Mooress (the blackness of the night) in a dress interwoven with gold threads, and purple blue plains (sky and sea), set with jewels (the stars in heaven and their reflection in the mirror of the sea); comp. the following verses and שהחבלת דומה לים וים דומה לרם וים דומה לים וים דומה לים וים דומה לים וים דומה לבעות הבקבלת דומה לים וים דומה לבעות הבקבלת הבשלם אונה בעות הבקבלת הבשלם אונה בעות הבקבלת בעות אונה בעות הבקבלת בעות אונה בעות הביד בעות

L1. 73-74. עדיים עדי ליל Halper corrects and reads עדיים for עדי ים, following MS. Amram against all other texts, עדי ליל for עלי ליל. The obvious correction עדיים is found also in S. Joseph, Gibeat Saul, p. 108, who, however, retains עדי ליל, though apparently vocalizing it עדי ליל. I cannot imagine that the poet wishes to designate sky and sea as ornaments of the night, nor do I find an analogy to this daring picture in any other poet. As long therefore as there is not a better reading or a MS, confirmation of this emendation, I shall cling to the traditional text, of which it can by no means be said that it "makes no sense". The poet says, while applying עדי to space and time: "as far as the sea stretches, as long as the night lasts-smooth watery mirror and clear celestial canopy". This thought is by no means unworthy of expression.

R

יפה נוף משוש תבל

It is difficult to establish definitely the metre of this poem. I have previously construed it as Basit (Diwan and שטר השיר, p. 96) and hence vocalized in 1, 2: later I abandoned this view (without giving up my theory with reference to anacrusis: comp. note to No. 68, I, 10, further below) and saw in it a Tawil, whence I vocalized without introducing (ספג ,ם ,מבחר השירה העברית) לד any other changes, because I believe that fatlun is admissible for fa'ulun (-- for --): comp. my Studien zu den Dichtungen Jeh. ha-Levis, p. 26, n. 2; comp. also No. 9 of this collection and the note in Diwan, I. 137. Halper ("The Scansion, etc." in JOR., N. S., IV, 169ff.) likewise takes the metre for Tawil, but he does not admit a change of metrical feet, preferring to change the text in six places. These changes I consider quite gratuitous. It is inconceivable to me how a connoisseur of language and poetry of Dr. Halper's rank could assume that Halevi said: ואם אין כך מלכיך (comp. the vocalization and word-order in Jer. 8,19). is amorphous and anomalous, having no analogy in Scripture: the reference to Eccles. 10.17 is without importance, for אשריך is sing. despite the ', but even if we follow Ibn Gikatilla in declaring it a plural, then it is just a plural which by exception appears vocalized as a sing.; but I find no evidence at all for a suffixed noun vocalized half as a sing, and half as a plural.

26

למבחר החתנים

Ll. 2-3. DIM-DIM, comp. note ad loc. (Diwan, II, notes, p. 13); according to the correction introduced here (following the reading of Saphir quoted by Harkavy, III, 186) the sense is as follows: "The friend, from whom they (the friends gathered at the wedding feast) are far away, wishes to see them with his eyes, but his heart sees them as if they were standing before him."

32

בת שחר

- L. 2. The reading given seems to me better than that of Davidson: ולפול שירה נעורה.
- L. 8. מרחקים Davidson: מרחקים.
- L. 13. הַיִּחֶם Davidson: הַיִּחַם Davidson: כיום Davidson: הַיִּחַם (MS. ביום).
- L. 15. וְשְּׁלְם So Davidson, better than ישלים of my archetype.
- L. 18. עפרה נה better than Davidson: עפרה נה
- Ll. 19-22. I follow Davidson's better readings, down to

אָאָ, which is wanting in his archetype and for which he substitutes אַז. The sense is given in my notes to the Diwan, II, 34; the linguistic difficulties, which called forth my remark: וכונת הבית פשוטה בכללה ולא בפרטיה, are thus removed.

- L. 25. ברה Davidson: ברה.
- L. 26. מקר פּנִיה שְּׁחַר L. 26. המקר פּנִיה שְּׁחַר This is Davidson's reading; the sense is: "he who sees (literally: searches) her face sees the splendour of the stars". This reading is more interesting than that of the Diwan:
- L. 27. אַל So also Davidson; Ex. 25,37: על

3.

שמח בחור

L. 18. בין on; perhaps we should read בין מתי חם.

35

עדי עש יעופף

L. 1. יְרְדְּמֵּהְיִי The vocalization יְרָדְמֵּהְיִי suggested by Halper (JQR., l. c., p. 164 and 206) would be admissible, but since the given vocalization is corroborated in the Bible (Ps. 7,6) there is no ground for the assumption that the poet employed poetic license metri causa.

שונים בי לחרוד ביים וב בועים וני ופע בסופ

L. 1. וְרֵלְּוֹחָי | Plene (following Ps. 142,7), because we usually find it so in these forms; hence also מַלְלְּוֹחָי (despite 2 Sam. 6,22), in order to emphasize the inner rhyme visually. S. Joseph (l. c., p. 300) would like to write מָלְלְּוֹחָי (Ps. 116,6) would also have to be preferred, as in Kämpf, Nichtandal. Poesie, II, 226.—מון אַקרור אַקפרור אַפרור מון אַקרור פון אַקרור פון אַקרור פון אַקרור פון אַקרור פון אַקרור מעניה אַקרור מעניה וויי אַקרור מעניה אַקרור מעניה אַנדיר אַקרור אַנדיר פון אונה אַנדיר אַנ

L. 18. und The manuscrip of have: 1'21 un perhaps we

בך הגביר יצחק

- L. 8. אָרָץ and חְסְּמָשְׁרָּוֹף refer as well to אָרָץ (l. 1) as to בּח (l. 7), and there is no cause for reading in l. 7 בְּלְבוֹשׁ instead of בְּלְבוֹשׁ (as suggested by Joseph l. c., p. 189).
- L. 10. חְסְבְיבְיהְ כְּסוֹח So three manuscripts, among them the one used by Edelmann; it is therefore again an error of haste when in הנוי אקספרד, p. 41, he prints מביבה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into אָבֶּיבֶה הָּבְּסִח, which is possible but cannot be maintained against the evidence of three manuscripts. The explanation which he offers is very far from sound, as in general he tries to read into the poem thoughts which are not contained in it (comp. for

instance, his forced construction of Il. 23-30). I cannot deal with this matter here at greater length.

- L. 26. חַרְקָתוּן has reference to עָב in the preceding line (femin, 1 Kings, 18.44.)
- L. 48. הַּחַהְשָּה] comp. my note ad loc., but it is possible that the poet wants to have it understood in the sense of pmy (comp. Job, 21,7 and elsewhere, further Ibn Ganah s. v.): she intones a doubly powerful song. Joseph (and also Bacher) would like to read הַחַבְּהַבָּה, but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense (תַצְיִה בלומר מַחִינְאַר) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.
- L. 56. קחָנָה Joseph wants to read מְחָנָה, which is possible.
 To emend יְלוּ into דְּבָּף I consider unnecessary;
 comp. לי 2 Sam. 20,4.
- L. 58. וּלְחָעֵלְסָהּ without Mappik, as [found in some editions of Job 28,11; other editions exhibit there הַחָעַלְסָה, but this reading would lead to misinter-

pretations, such as may be seen in Joseph, p. 196, who construes Edelmann's slips of the pen (ולחעלמיה מורקח: p. 41: המורקח) as readings and endeavours to defend them.

ral he open to read into the por

שמואל הנניד

- L. 1. מורים with Dagesh in the 1, as Nah. 3.17.
- L. 14. [בין Joseph, p. 199, suggests בדין metri causa, after having denied in a note on the preceding page that the poem has any metre.
- L. 22. [נְהְיִם] Participle Niph'al; Joseph, p. 199, suggests

 ווהים (Kal) despite the fact that the only passage
 where the verb סובה occurs in the sense intended
 here (1 Sam. 7.2) exhibits the Niph'al.
- L. 29 אָבָי Four syllables are found in hemistichs elsewhere (even 1a); Joseph's suggestion to read אָני is not acceptable.
- L. 32 תמריה Joseph (p. 200) wants to emend it to ומחיה (probably so for יוחיי of the edition), by analogy with מרפא, but a noun corresponds with a noun, not a participle.

41

לנד משה

L. 55. וְּדְרֶשׁים Following a correction by Ch. N. Bialik in the second edition of the מבחר השירה העברית

which is to appear soon; the difficulties of the verse

L. 65. וְתְּכָּל Participle, like the following וְתְּכָּל, as suggested by Joseph, would be a Perfect and out of place here.

52

ידע מכאבינו

L. 1. בקאבינו So all the texts in keeping with Ex. 3,7; the rhyme requires מקאבווים, in which case the Pathah furt. of ידש would not be counted metrically.

68

כלה לך כלתה

- L. 2 [חְלְּחָה The שׁ without Dagesh, metri causa, as שִּׁלְחָה Ez. 17,7; 31,4 et al.
- L. 10. וְּתְּשְׁהְּוֹ with short syllable before the metre Musiaf-'ilun, in spite of Halper's conclusions (JQR., l. c., p. 169 and 183).

72

כי בא אור

L. 5. In the literal quotation of Bible verses the metre is neglected, as I have often pointed out. In this poem there is another instance in 1. 9. In view of this the correction עד (Prov. 6,9) in 1. 16 may be superfluous.

שלום לך יום השביעי

- L. 6. שְׁשֵׁשׁוּען: This reading is better than עַּקְרְאָרָי, because it does not force us to read a Shewa quiescens as Shewa mobile.
- L. 27. שְׁרֵי יְדִידּוֹח So in the Karaite Prayer Book (ed. Wien 1854, vol. IV, p. צב'; הְדִידּוֹח (צב' מחתסל ליבי מון איר יְדִידּוֹח (Halberstam in Luzzatto, אַר הַדְּדִידּוֹח, p. 2, n. 4) is against the metre; אָר הַדִּדִידּוֹח, Oran 1885 p. ז), can be looked upon only as an awkward correction.

מקורות השירים

דיואו = דיואו רי'ה י'ל ע'י חיים בראדי. שטר _ שטר השיר להנ'ל.

מבחר - מבחר השירה הטברית להנ"ל. שד'ל = דיואן רי'ה י'ל ע"י שד'ל.

הרכוי ברבי יהודה הלוי פובע שיריו ומליצותיו י'ל ט'י אברהם אליהו דרכוי.

- דיואו ח'ב צד 155 סי' א (הערות צד 108); מבחר צד קע'ם
- דיואן ח"ב צד 155 סי' ב (הערות צד 109): מבחר צד קע"ט סי' .78 א'ח Post Biblical Hebrew Literature במלם: 2
 - דיואו ח'ב צד 159 סי' נ (הטרות צד 113).
 - דיואו ח'ב צד 160 סי' ד (הטרות צד 114).
- דיואו ח'ב צד 160 סי' ה (הערות צד 114); מבחר צד ק'ם סי' .81 אבר Post Biblical Hebrew Literature אבר 31 וא
- דיואן ח'ב צד 164 סי' ו (הערות צד 118): מבחר צד קפ'א סי'
- דיואו ח'ב צד 167 סי' ז (הטרות צד 121).
- דיואן ח'ב צד 167 סי' ח (הערות צד 122); מבחר צד קפ"נ סי'
 - 9 דיואו ח'ב צד 168 סי' ט (הערות צד 123).
- 10 דיואן ח'ב צד 169 סי' י (הערות צד 124): מבחר צד קפ"נ סי' 6.
 - 11 דיואן ח'ב צד 170 סי' י'א (הערות צד 124).
 - 12 דיואן ח'ב צד 171 סי' י'ב (הערות צד 127).
- 13 דיואן ח'ב צד 172 סי' י'נ (הערות צד 128); מבחר צד קפ"נ סי' ק.
 - 14 דיואו ח'ב צד 174 סי' י'ד (הערות צד 130).
 - 15 דיואן ח'ב צד 174 סי' ט'ו (הערות צד 130).

- 16 דיואו ח'ב צד 175 סי' ט'ו (הערות צד 131).
- 17 דיואו ח'ב צד 180 סי' י'ח (הערות צד 133).
- 18 דיואו ח'ב צד 180 סי' י'ט (הערות צד 134).
- 19 דיואן ח'ב צד 182 סי' כ (הערות צד 136).
- 20 דיואו ח'ב צד 183 סי' כ'א (הערות צד 136).
- 21 דיואן ח'ב צד 183 סי' כ'ב (הערות צד 138). איביה בייאו
- 22 דיואן ח'ב צד 184 סי' כ'נ (הערות צד 138); שער צד 96 סי' 83: מבחר צד ספ'ו סי' פ. א "ם והי זו ביח ואודו
- .5 "סבחר צד קע"ח סי' א (הערות צד 3); מבחר צד קע"ח סי' 3
- 24 דיואו ח'ב צד 7 סי' ד (הטרות צד 7): שטר צד 92 סי' 77: מבחר צד קע"ה סי' ו, שלכם ושמיים אוניייים ביו
 - 25 דיואן ח'ב צד 12 סי' ז (הערות צד 11).
 - 26 דיואן ח'ב צד 13 סי' ט (הערות צד 13).
 - 27 דיואו ח'ב צד 18 סי' ט'ו (הטרות צד 18).
 - 28 דיואן ח'ב צד 19 סי' ט'ו (הערות צד 19).
- 29 דיואן ח'ב צד 20 סי' י'ח (הערות צד 21): מבחר צד קע'ח
- 30 דיואן ח'ב צד 21 סי' כ (הערות צד 22).
- 31 דיואן ח'ב צד 29 סי' כ'ה (הערות צד 32).
- 32 דיואו ח'ב צד 29 סי' כ'ו (הערות צד 33). נדפס נם ע"י הח' JQR. N.S., Vol. IV. p. 86 ר"י דוידואן על פי כ"י בעתוו והוא מיחס אותו לר' יוסף בן צדיק. שהוא מחברו של השיר
- הבא אח'ז בכ'י. אולם ממה שנרשם על השיר שלאחריו מנשח אחר לבו צדיק' יש ללמוד, שהשיר שלפנינו איננו לו, והמנתים הנתים לעצמו שירים ממשוררים שונים שישרו
 - 33 דיואן ח'ב צד 34 סי' ל'ד (הערות צד 39). ביו אויי 33
- 34 דיואן ח'ב צד 37 סי' ל'ו (הערות צד 41).

בעיניו.

35 דיואן ח'ב צד 45 סי' מ'ו (הערות צד 49).

- 36 דיואן ח'ב צד 51 סי' נ'ב (הערות צד 57). מי פרסם מי 37 דיואן ח'ב צד 53 סי' נ'נ (הערות צד 69).
- 38 דיואו ח'א צד 135 סי' צ'ב (הערות צד 219)
- 39 דיואן ח'א צד 82 סי' ס (הערות צד 141).
- 40 דיואן ח'א צד 85 סי' ס'א (הערות צד 146).
- 41 מבחר צד קע"ב (מבחר צד 154) מבחר צד קע"ב
 - 42 דיואן ח'ב צד 80 סי' ה (הערות צד 74); שער צד 94 סי' 81.
 - 43 דיואן ח'נ צד 266 סי׳ קמ'א; מבחר צד קס'ו. מין אין 43
 - 44 דיואן ח'נ צד 228 סי' קכ'ו; מבחר צד קנ'ד סי' ו
- 45 דיואן ח'נ צד 226 סי' קכ'ד; שער צד 100 סי' 89; מבחר צד סג'ד סי' 4.
- 46 שער צד 104 סי' 95.
- 47 דיואן ח'נ צד 4 סי' נ; מבחר צד קס'ט סי' 3.
- 48 דיואו ח"ג צד 89 סי' מ"ו: שער צד 109 סי' 101.
 - .103 שער צד 112 סי' 49
 - 50 שער צד 113 סי' 104.
- 51 דיואן ח'ב צד 221 סי' י' (הערות צד 165); מבחר צד ק"ע סי' 7.
- 52 דיואן ח'נ צד 111 סי' נ'ד.
 - .6 מבחר צד קנ"ד סי' 6.
 - 54 מבחר צד קס'ט סי' 2.
 - 55 דיואן ח"ג צד 143 סי' ע"ה.
 - 56 דיואן ח'נ צד 116 סי' נ'ח; מבחר צד קנ'נ סי' 3.
 - 57 דיואן ח"נ צד 74 סי' ל"ז.
- 58 דיואן ח'ב צד 294 סי' ע'א (הערות צד 273).
- 59 דיואן ח'ג צד 145 סי' ע"ז; שער צד 101 סי' 90; מבחר צד קנ"ג סי' 1.
- 60 דיואן ח'ב צד 296 סי' ע'ה (הערות צד 275); מבחר צד קע"א סי' 8.

- 61 מבחר צד קניח סי' ו. מבים במי מי בי בים ליח יומים 62 מבחר צד ק'ע סי' 4. מבחר צד ק'ע

 - 63 שר'ל דף ט'ז ע'ב סי' מ'נ.
- 64 מבחר צד קנ"ד סי' 5. היישה בי מות או או או או היים 65 דיואו ח'ב צד 300 סי' פ'ב (הערות צד 278).
- 66 דיואן ח'ב צד 300 סי' פ'נ (הערות צד 279).
 - 67 דיואן ח'ב צד 304 סי' פ'ח (הערות צד 284). 68 דיואו ח'נ צד 144 סי' ע'ו.

 - 69 דיואן ח'ב צד 307 סי' צ (הערות צד 289). 70 דיואן ח'ג צד 230 סי' קכ'ח.
- וז שד'ל דף כ'ה ע'א סי' ס'ו. דים מי מים או מים או
 - 72 שד'ל דף כ'ח ע'ב סי' ע.
- 73 דיואן ח'נ צד 150 סי' פ'ב: מבחר צד סנ'ו. יש מש 73
- 74 שד"ל דף ליו עיב סיי פ, מחשם וו יום אחום וו היום
- 75 דיואן ח'נ צד 65 סי' ל'ב; מבחר צד קנ'נ סי' 2.
- 76 דיואן ח'נ צד 62 סי' ל.
- 77 הרכבי ח'ב צד 126 סי' כ'ט (הערות שם צד 209).
- 78 דיואן ח'נ צד 66 סי' לינ. חידשים מים פני חיב ביי ואם אות אוים

 - 79 דיואן ח'נ צד 78 סי' ל'ט. בים ביו או או 79
 - 80 דיואן ח'נ צד 67 סי' ל'ד.

מפתח השירים על סדר הא"ב

		1000	
106	ידע מכאבינו	87	אדני נגדך
127	יה שמך	136	איה אלהי אליהו
97	יודעי ינוני	103	איכה כלילת יופי
18	יום נכספה נפשי	99	אין זולתך לנאול
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